



In the Name of God

**Habilian Association
(Families of Iranian Terror Victims)**

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Recollections of a Former Terrorist

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Foreword

Founded in 1965 by a group of leftist Iranian college students as an Islamic political movement, the Mujahedin-e Khalq Organization (MKO also known as MEK and NCRI) was mainly devoted to opposing the western-backed Shah. In its first five years, the group primarily engaged in ideological work, their interpretation of Islam and economic and political ideas. The MKO preached a combination of Marxism and Islamism.

Failed to gain acceptance and popularity among Iranian nation after the Islamic Revolution, MKO resorted to terrorist crimes and announced officially an armed conflict against the government of the Islamic Republic of Iran and its compatriots on June 20, 1981. On this day, Masoud Rajavi orchestrated a cruel and savage military show and ordered the armed contingents and members of his cult to rush onto the streets and begin the terrorist phase of their struggle against the government of Iran. Via this movement, they erroneously expected to spark a general uprising.

On 28 June 1981, MKO's operative, Mohammad Reza Kolahi, detonated a bomb at the headquarters of the Islamic Republic Party. Around 70 high-ranking officials, including Chief Justice Ayatollah Mohammad Beheshti, cabinet members, and members of parliament were killed.

Two months later on August 30, 1981, Iran was rocked by its worst-ever terrorist bombing when another explosion ripped through the headquarters of Prime Minister in Tehran, where Premier Mohammad-Javad Bahonar and President Mohammad-Ali Rajaei along with some other officials were meeting at the time. The perpetrator, Masoud Kashmiri, again was a member of the terrorist MKO group, who infiltrated into the Prime Minister's Office.

Masoud Rajavi, the MKO leader fled to France after killing thousands of innocent civilians in Iran. While in France, he proclaimed that Maryam Azdanlu, the wife of his close associate and senior member of MKO Mehdi Abrishamchi, would

assume the position of MEK co-leader. Rajavi divorced his second wife, the daughter of former Iranian president, Abolhassan Banisadr, and married Maryam. Expelled by France in 1986 and during the Iraqi imposed war on Iran, MKO moved its headquarters to Iraq, near the Iranian border. According to the US Department of State, MKO received all of its military support and most of its financial assistance from Saddam's government until the 2003 Invasion of Iraq. The terrorist group is widely loathed in Iran as it aligned itself with former executed dictator Saddam Hussein in his war with Iran. They are known in Iran as Monafeqin meaning hypocrites.

In the aftermath of the US invasion of Iraq in 2003, several thousand members of MKO at Camp Ashraf became unwanted guests of the new Iraqi government, and the US government started supporting the group-let as a potential weapon against the Islamic Republic of Iran.



Founded in 1965 by a group of leftist Iranian college students as an Islamic political movement, the Mujahedin-e Khalq Organization is a terrorist cult which had explicitly expressed that it would take arms against the Islamic Republic and will fight until the subversion of Iran's government; a cult of personality which has so far killed over 12000 innocent peoples in Iran including President, Prime Minister, judiciary chief, cabinet ministers, MPs and thousands of ordinary civilians. MEK leaders allied themselves with former Iraqi dictator Saddam Hussein and fought against their own people alongside Saddam during his imposed war on Iran. They also assisted the dictator in suppressing Shiite Intifada and massacring the Iraqi Kurds in 1991. MEK has now changed into a tool in the hands of the western countries, United States in particular, for pressuring Iran at the time the group is listed by the US State Department as terrorist due to its killing of American military personnel in Iran during the era of Shah in power. The MEK is ruled by a husband and wife team of Masoud (which has gone into hiding after 2003 invasion of Iraq) and Maryam Rajavi.

Ms. Batoul Soltani, former member of the MEK leadership council, managed to escape the cult after two decades of being captive in a notorious paramilitary camp called Ashraf. During those years she lost her kids and her warm family center. The life of Ms. Batoul Soltani is mostly like a tragic drama that seems like an incredible fate. She is now stepping in a way to rejoin her missing husband and children.

To Be A Mujahed

I am Batoul Soltani. I was born in 1965 in Isfahan where I graduated from high school. I was accepted for the university but I didn't go there and instead I was married with a man who had just been released from prison.

In 1986 we got married and then one of my husband's friends, who had joined the organization, introduced him to MEK. He had told them that we opposed to the Islamic Republic. So the MEK's men came to Isfahan to look for us.

My husband told me about leaving Iran. I had some social problems so I was ready to leave Iran. I said: "It is so good. We will leave Iran to look for our happiness and life." The same year when I was pregnant (about eight months after our marriage) we left Iran through Iran-Pakistan border by the help of a smuggler who worked for MEK.



Recollections of
a Former Terrorist

We were on the way for a few days. I remember the difficulties I had on the way. When we arrived in Pakistan, I told my husband that I wanted to continue my studies and have a free life. We asked the UNHCR for the refugee card. Due to my physical status, pregnancy, they soon granted refugee to us. I gave birth to my first kid in Pakistan.

Later MEK came to my husband. He insisted on going to Iraq and I disagreed but my husband said: "It is very good to live in Iraq. They have a very good situation there. We will have a comfortable life. If we don't want to live there, we can go to a European country."

But from the other side the MEK's representative said: "everyone cannot step in this way. It is so hard."

But my husband said: "No, it's not like that. They say these words to everyone who wants to join MEK, but it is not actually as what he says. They have a very relaxing life. They want to know how loyal the members are and such

things."

He said these things to convince me to be satisfied and tolerate any difficulty.

Therefore, in 1987 we came to Iraq with our two-month old baby. They received us in the best hotels of Baghdad and settled us in a 5-starred hotel. After a period of residence in the hotel they told me that I can leave my kid to the nursery and work in their school. I remember that they took our passport and refugee card when we arrived at the airport and we couldn't understand that they were blocking all the way back.

When I got their base, I left my baby to the nursery and started working as a teacher in their school. We were practically gotten involved in the organization's relations.

The process continued until they told us that they wanted to send the children to Europe.

This was a plan after the Gulf War. They used the opportunity and said: "We are not able to keep children here anymore and we must send them to Europe."

They held indoctrination meetings and various factors convinced us to send the children to Europe. I talked with my husband. He said: "we have no way out of Organization's relations and no appropriate facilities and means to live our life in Iraq without MEK. We cannot return Iran because we will be arrested and executed there. Besides we have no money and the organization keeps our documents." Actually he was gotten stuck within the Organization's relations so he wanted to continue as before.

So he convinced me to let our children go for their own sake in the hope that they will be lucky and happy there and we will be loyal to each other here and soon we will also go abroad. Or we will go to Iran after victory. He seriously emphasized that the regime of Iran would overthrow in 6 or 7 months and we would go to Iran.

After that I remember that I was so sad and I missed my children. I cried under the blanket at nights because we shouldn't show our emotions. If they found out that I had missed my children, they would punish me. They said: "what's wrong with you? You are a revolutionary avant-garde. You are here to liberate your country."

So I tried to hide my feelings. Then the promotions began in the organization. They held special programs to allegedly liberate the women in revolutionary phases, heightening the scene of responsibility of the weakened women. Thus every day I was promoted in my ranks and duties. After the departure of my children, I received military trainings and soon, in 1993, I was the commandant of a unit.

In 1991, the mandatory divorces were ordered. They said: "Anyone who wants to stay and continue the way must divorce from her husband."

Therefore in an artificial atmosphere, anyone wanted to take off her ring and declared her divorce to show that she is superior and more liberated. This was Masoud and Maryam's plan to separate the spouses.

After the divorces, the control was heightened to keep the men and women away from each other. If even the members thought about their spouses or asked any question about them, they would be punished seriously.

Later the group forced the men to give their hegemony following giving their wives to the organization and under the revolutionary titles they handed their duties to the women gradually. I remember that I was the commandant of a unit with 11 tanks, each one with 3 servicemen. It was a big responsibility and I had no free time. I could relax only two hours a day.

Then I received computer training for 4 years after I went to Britain with a false passport.

At the time the systems of the computers in MEK was Apple (Macintosh) and the group wanted to promote them to PC; so I was chosen for some new trainings.

During the war I learned the site systems and designed websites. I also worked in the recruitment section to recruit new forces only for a short time. In 2007, I was promoted to the Leadership Council.

I attended the meetings of the Leadership Council which were held once a week. We held several meetings when Masoud and Maryam were in Iraq and later, as the layer of the leadership council we had the meetings every day.

In 2006, I was the subject of the meetings for a long time. They asked me why I'm not relaxed. Why I'm depressed or thoughtful. They constantly put me under questions until I got several phone calls from Masoud Rajavi.

I'm a woman escaped from MEK camp

In his phone calls, Masoud Rajavi tried to know why I was upset by making jokes and having fun. He wanted to know what my problem was. I didn't tell him what my problem was. I was very sad. I had many questions on the organization. I felt that I had lost all my life, wasting my lifetime for looking for nothing. I even saw that the organization didn't obey its own principles. For example, at that time, we claimed to be anti-Imperialism so much; but I saw how they spread red carpet for the Americans in Camp Ashraf welcoming them warmly.

They named the cooperation with Americans as the struggle with the main enemy which is

Islamic Republic, saying that “It doesn’t matter to negotiate with the US to fight the main enemy.” Sometimes, I asked them: “why do you make the youth miserable by bringing them to the organization? Why haven’t we overthrown the regime yet after two decades? Or why are we struggling at all?”

However I was stuck in vain, this was not a factor to make me escape or leave the organization until the day I was working on the computer and I entered the private network of Mozghan Parsaie. In fact I was supposed to fix their network. In one of their rooms, I entered Mozghan Parsaie’s network where she had prepared a report which was supposed to be sent to Maryam Rajavi. I read the report and I saw what she had written about me. I got shocked extremely wondering what the reason of all respects they had for me was and what this report is. I felt they are so hypocrite and the word hypocrite really deserves them.

They had back-bitted about me writing anything they could write about me although I was a member of Leadership Council. For instance they had written that I have moral problems or I have problems with children etc.... they had stated that my situation was so crucial. So I got very upset since they had wasted my life. I was looking for a way to carry out my decision and soon I was able to pack my bag and escape from the camp. We were seriously controlled.

We couldn’t walk around the camp alone. The low-ranking members were told: “You may be arrested or kidnapped by the others who traffic the camp.”

The members do not trust anybody. They are always monitoring each other. I was in the Leadership Council, so I know that they falsely say that: “We do not allow the women to walk alone due to lack of security in the camp.”

In fact they want to cover the reality of their jobs.

The women were controlled in a particular way, so strictly, that Rajavi had soon sworn that “We have no female defector”.

The control over the women members were more sever because he wanted to prove his claim. Since I couldn’t get out alone, I planned a way to escape. At the sunset time, I put a back bag on the front seat of my jeep and I put a cap and a scarf on the pack bag to make the figure of a woman. Therefore I could pass the control station. I told them that my colleague is taking a nap on the front seat. So I could get out until I reached the street around the camp where I parked the car and walked out of the prison I had spent so many years of my life: Two decades of my life, from the moment I was recruited by the cult until the time I could run away by a complex



plan. When I was escaping from the camp, I didn't intend to go to TIPF (the American camp). I had some tools such as a wire cutter to cut the barbed wires and walk out of the camp. I knew that there are some hungry dogs wondering around the camp. I brought some food to give them in case of the risk of their attack. When I entered the deserts around the camp and I was walking towards the east, I encountered the dogs. So I gave the food and water to them. They became my friends and escorted me.

But when I got to the barbed wires I found out that I had lost my wire cutter when I was trying to feed the dogs. So I changed my plan and decided to go to American camp. I came towards the American camp and tried to draw the soldiers' attention to myself, but they couldn't hear me because they were listening to music by their headsets. I tried to shout, using my English. I told them that "I am a woman who escaped from MEK camp and I don't want the organization learns about me." Finally I could get in the camp of American forces.

In the camp, MEK tried to contact me in many ways. They sent me letters, messages,... They even called me on the cell phones which were held secretly in the American camp.

They wanted me to get back to Ashraf promising me to do anything I want such as going to Europe or giving financial aids. Then they launched a large attempt to attract me by my children. They knew that I was looking for my children. They particularly wanted to bring my daughter to camp Ashraf so as I would get back. They even had her supervisor, in Europe, call me so that they can control me out of Camp Ashraf and even abroad. But I never let them get close to me. They had taken my daughter as a hostage; she wasn't allowed to call me. She was told a lot of nonsense about me. They had even told her to have an interview against me but she hadn't accepted because she was busy with her studies and her personal life.

I stayed in TIPF for a period of time. Americans suggested working for them. I did their computer works about storage of their goods listing them in the computer and I was paid 2.5 dollars an hour.

Meanwhile I had some contacts with my family. I was sometimes afraid of my future life. I was afraid of making mistake. I didn't know what was waiting for me. Sometimes I got disappointed. The organization was also trying hard to have me back with promises of money or a free life in Europe but I was sure that I would have no way out with MEK except that same isolated cult. We had many difficulties in TIPF. The Americans didn't help us; instead they aided the organization to become more stable, for example they recognized Mozhgan Parsaie but not the

separated members of the cult. The organization used the opportunity and expanded its control and hegemony over the members more and more. The pressure of the meetings was increased. In the meetings, about 300 people were shouting at an individual asking him or her: “what is in your mind? Why do you want to leave the camp? Why do you think about your children or husband?” When I just remember these memories, I get terrified. So I didn’t think about any of their suggestions. In my contacts with my family, they couldn’t help me so much they wanted to help me in their own way offering their emotions and sympathy.



Behind the smiles of the captives in Ashraf

Out of Ashraf, there was another world. I found the opportunity to meet my family who had come to Iraq. It was so bizarre. The family is a spiritual gift; mother, brothers and sisters who are full of emotions and feelings. I realized how badly I had behaved to them, how much they had suffered because of me. I found out that my father had died due to a heart attack, and my mother had suffered a lot of grieves. So I had much motive to help the other families because I have seen that the organization is still capturing the youth of our country by various methods even deception and abuse of emotional relationships. If anyone wants to leave the group, they ruin his future so as he will have no future out of the group, forcing him to stay in the organization for his whole life.

After the defection, I could have had a normal life but I had enough motivation to stay in Iraq to help my ex-friends and those who are likely to be captured by MEK; the ones who are like me and who do not know what is waiting for them in the cult despite their deceitful smile and green lights. I know what is behind the smiles of the captives in Ashraf. They are very tired but they are afraid of complaining because they would be marked. They have no idea what to do. Even those members, who could leave MEK, have their own problems because the organization has functioned so violently that no one accepts the defectors either.

I learned about a foundation called Sahar, I contacted them and I was willing to help them. Then I became a member of Sahar Family Foundation and now I am a spokeswoman of that. My activities included a trip to Turkey to contact some of the defectors who had legal and financial problems there. We had some jobs and interviews there with Mr. Masoud Khodabandeh who is the founder of SFF.

We are trying to pave the way for MEK defectors to be able to live a normal life in a free society. Mr. Khodabandeh and I also had a trip to Kirkuk, Irbil, Soleimanieh and Dahouk, and we visited various defectors in these cities. I had recently a trip to the North of Iraq to help those ex-comrades. I could have some meetings with the deputies of Kurdish parties and some journals and international communities to provide the conditions to aid the defectors of MEK. I met and talked to many of them, I got acquainted with their life, problems and grieves. Now I am doing my best to aid SFF in order to help the defectors of MEK.

I had to help my husband; it was my responsibility to save him. I know what happened to him finally and what his motive at the beginning was. I asked his family for help inviting them to Iraq. They came to Iraq after some time, we went to camp Ashraf. I will explain the way the organization treated us in details later on. The scenario they had designed was so significant that needs to be discussed carefully in a separate program.

My activities are partly based on my human feelings. I know my children are hostages in MEK where they are manipulated. I got to know that my daughter Setareh has been forced to come to Iraq. I know she didn't want to come to Iraq at all.

They were so eager to bring Setareh to Iraq before I left TIPF or Iraq. Unfortunately I got into some troubles and I couldn't get in touch with my daughter. Later I figured out that they had convinced her to come to Iraq to visit her father. They brought her to Iraq and told her to stay there. She was told: "your mother has psychological problems and she wants to take you to Iran." She was also told other lies to keep her in the camp as long as they can and of course to manipulate her more and more. The first step has been the interviews against me but my daughter has resisted and hasn't done it. But they have terrified her so terribly that she doesn't answer my phone calls turning off her cell phone.

Then she was taken to Ashraf to visit her father who has treated her so unkindly- He has not been in a normal condition- Then she was taken to their indoctrination system. They have manipulated her so seriously that she is completely mixed up now; she is in Netherland where my son is living. She was taken there to work on her brother, Miaad who is totally confused now. Miaad says: "How is it possible? I am sixteen now, and I haven't had any idea that I have a sister, mother or father. I don't know what's happened that now I have a father and I am repeatedly invited to go to Iraq to visit him or now I have found my sister after years, in another European country."

I mean the organization had never told them that they have a brother or a sister. But now that their benefits require controlling them against me, they have brought my daughter to influence her brother. My son chatted with me on internet regularly but now has given it up and doesn't answer his cell phone or telephone. They are doing all these things to exhaust me. They want me to keep quiet and not to aid the other defectors. I try to tell the realities, the truth to my children but it's up to them to choose where they like to live. At least I should denounce what the organization is indoctrinating to them.

One of my tasks is to go to a European country to pursue the case legally to be able to visit my children after 16 years. My son was 6 months old when the organization separated him from me. I haven't seen them for 16 years. I missed them a lot. I'd really love to see them but what shall I do that the terrorist cult of Rajavi commits any crime against the defectors.



Unsaid stories on a castle

called Ashraf I was actually in the MEK for two decades so I know about the MEK's internal relations very well. When in 1986 I entered the organization, the most convenient houses and hotel were dedicated to the families. It was the time when Masoud and Maryam Rajavi came to Iraq from France.

The MEK had used all its strength to recruit members and all IRI opponents from all over the world. There was a tension among supporters in abroad. Rajavi was using his entire wisdom to get the supporters out of their normal life and bring them to the organization and of course the prison of Ashraf. They used any practice to bring the people to the cult in Iraq. For example they managed to send smugglers, financing them, to take the people out of their families and bring them to Iraq.

The other activity they were also busy of, was to found National Liberation Army and the deals with Iraqi Regime like the meetings with Iraqi ministries or deputies and then with Saddam Hussein who offered them bases, weapons and military trainings. The focus was on recruiting members for the so called NLA. At that time the Iraqi military organs were launching

intelligence operations together with the MEK elements to succeed their attacks against Iran. The MEK was taking care of such affairs. Everyday there was a new crisis, a new adventure. So the supporters were busy enough. After some time they spoke of NLA and military uniform and boots and things like that.

Later in 1989, the second phase of Ideological Revolution (after the first phase which was operated in 1985 when the couples were forced to divorce.) was started by MEK that claimed that the first phase was not completed and the divorces should be perfect for ever. This time the



divorces should be real and there is no return and anyone who wants to enter the organization must divorce. Since that time divorce became a condition for membership in the MEK. They named this revolution as “whirl-wind” in which they filtered the devotees from the opponents. Several meetings were arranged by Masoud and Maryam Rajavi who brought members group by group there; where they set the situation so artificially that the members became obliged to take out their wedding rings and divorce their spouses. I was in the last group of MEK members

who divorced. They held the meeting for a group of members. From the beginning moments the members were so worried of being called; then they called a person who went to deliver all his responsibilities... then we saw Maryam and Masoud cheering made an atmosphere and asked the person: "Ok, now what must you give?" or "what have you hidden?" they pressured the member mentally and at the end he was prepared for divorce. The person had to write and sign the feature of his dependence on his spouse, his problems and thoughts. Then he had continual meetings so as he can ideologically divorce the marriage in his mind. Thus the leaders could have a better control on the members' emotions and feelings. The next step was to cut the remaining emotional point; The children.

I remember they used the opportunity of war in 1991 and said: "Due to the war, we can not keep the kids here", so they arranged another chantage and separated the children from their families. That was a treacherous plan that was executed. They even said themselves: "That's a good pretext to get rid of children."

The evil Masoud had calculated everything; he knew that the presence of children would take a lot of energy. Now they had members who were completely and professionally at Masoud's service. They sent the children to places, they know themselves, and for example they sent my son to a country and my daughter to another one and I had no idea of where they were. I couldn't ask, in any case, where my kids are. They would punish me using their manipulation techniques ...

Then, they determined a criterion which was "Maryam "who divorced from her husband for Masoud's sake, married him ideologically and her whole existence has become Masud! In a new scenario, she came said: "I leave all my organizational duties" and Masoud said the same thing and introduced Maryam as the first authority of the organization because she was the only one who was joined to Masoud and all the others had to be dissolved in and dedicated to Maryam, if not they were called anti-woman, non-revolutionary ... this was their new story to seize the members soles and minds.

The bottom line of the story is that Masoud is only the ideological leader. If you want to analyze the MEK, you should work one two dimensions; one: the strategic and military dimension and two: the ideological and organizational dimension. The strategic aspect included the departure from France and arrival to Iraq to form NLA. The ideological aspect began with the ideological revolution in 1984. Following the defeat in the "Eternal Light" operation, they concluded that

the failure happened because the ideological revolution had not been performed perfectly so the fighters did not fight well. The discussions on the ideological revolution ended with the divorces saying that the emotions are illegal.

After Maryam Rajavi became the first authority of MEK, Masoud left all his organizational responsibilities. They wanted to open their way to European countries, so they established “Presidential Offices” in European countries. A new series of stories began with the name of “President Elect” (Maryam Rajavi), calling for opposition groups to come under MEK’s hegemony and form National Council of Resistance to abuse them.

Then they continued with equipping their NLA by Saddam Hussein’s aid. Rajavi always was proud of the gifts granted to him by Saddam Hussein. For any operation they launched inside Iran, Saddam praised them with his offered weapons and tanks.

Mujahedin’s Machiavellian approach towards the US administration today and the US administration of 1970s When the US government was fighting with Saddam Hussein the MEK planned its strategy on sending Maryam Rajavi and a few hundreds of the group’s officials to Europe in order to guarantee the future of the organization in the West and the group could be directed by Maryam and her aides. Therefore when the war started, Maryam was residing in Europe and Masoud Rajavi was apparently out of sight and





the control of Camp Ashraf was granted to Mozhgan Parsaiee. In 2003, after the fall of Saddam, I remember the day the American forces surrounded the camp and they shot at the camp on some occasions.

When the American forces came, we were shocked to notice that the Organization called all the members and sent the women to the gates of the camp to welcome the American soldiers who were surprised wondering what was the MEK up to?

Suddenly the organization changed its strategy and sat at the negotiation table with the US officers. The US general who had come to seize Ashraf, ordered to cease-fire to the American tanks and helicopters, he called his high officials and then the warfare scene turned into the negotiation table. The MEK used its tricks to function the hegemony on the members. Then Mozhgan came happily and said: "we won". The leadership council had told them that "the MEK's rank and files are like Indians and they didn't shoot a bullet when the Americans were bombing their camps."

We pretended to have enough control on our members and the Americans accepted saying that: "Ok, you deal with your

own forces and we deal with you.”

Therefore the leadership council could maintain its control on the camp and then Masoud sent a message saying “Ashraf is our strategic location.”

The forces considered the message as serious saying that if Ashraf resists the world will resist. Then they launched a new process to use Ashraf as an instrument that they claimed to be the centre and heart of MEK in order to gain more and more supports in Europe and also to maintain Ashraf as their headquarters. Since then they have spent large amounts of money to receive the Iraqi tribal leaders who had financial problems. I swear to God that some of them who came to Ashraf base were only promised a lunch in Ashraf; MEK abused them politically as much as they could.

The situation in Iraq is not secure nowadays. There are financial problems; the youth are out of job, so the MEK has misused the opportunity recruiting the Iraqi youth, training them as its mercenary forces. The organization is exploiting the post war, critical situation of Iraqi Society. I remember they bought a gold necklace for a doctor to recruit her so as they can enter the Iraqi society and use their maximum exploitation from the Iraqi community. This was the status which was created after the fall of Saddam. Now the members who reside in Camp Ashraf are just like babies who are in their mothers’ womb and have no idea of the outside world to which they have no contact. They listen to no news except that of the Resistance TV or Freedom TV [MEK channels].

In order to respond the allegations on the lack of MEK members’ access to the news, the organization used a funny trick; they filtered some news of Aljazeera and CNN and recorded to show in MEK’s eating places. In fact, Ashraf residents listen to no news expect to those filtered by the group. It’s definitely forbidden to have a compact radio otherwise you would be interrogated in so many meetings. The members’ minds are blocked by a pretext: security. But they panic their own functions.

Now, imagine that these members find a possibility to open their eyes to the outside world.

They find out that their Master who has always disgusted the Imperialism and even after the explosion of the Twin Towers on September 11th cheered saying “this was the reactionary Islam, Now let’s see what the revolutionary Islam will do?! You have a lot of potential inside you and you should release it” now is negotiating with the Americans. But for how long can they tell their lies to deceive people?

I remember when a member had committed suicide, I heard myself that Masoud Rajavi said: “in case of any attack against us, we will go towards Iranian borders.” The question is that: why didn’t we go towards the borders after the invasion of Americans when they attacked, bombed, shot at MEK bases including Jalula, Ashraf ...? This means that MEK’s baseless strategy is based on deception which results in contradictions that caused a lot of defections after the fall of Saddam Hussein. The defections among women members were less than men due to the high level control on women. Once Masoud Rajavi said “we have no female defector” so the control over women is very crucial and serious. Also, the public, health and organizational considerations on women are more serious to prevent their defection. I know all tricks they use still a lot of women succeeded to leave the group. They are either in the way to return to Iran or wandering in Iraq; and in Sahar Family Foundation we are looking for them to help them. A part of MEK forces count on European helps especially the French government. They are expending billions of dollars to European parliament members to remove the MEK from the list of terrorist organizations. They have good lobbies in European parliaments; however Maryam Rajavi’s base in Auvers-sur-Oise was raided on June 17, 2003 and she was arrested. Then, the self-immolations began. The bizarre point is that the members must set themselves on fire for the organization’s benefits. I remember how they were proud of the self-immolations. But how can they justify the fact that a person kills herself for Maryam Rajavi’s cause. When the Rajavis’ benefits are in danger, suicide is acceptable; the terror teams should chew cyanide pills in case of being arrested!

The systematic control within MEK

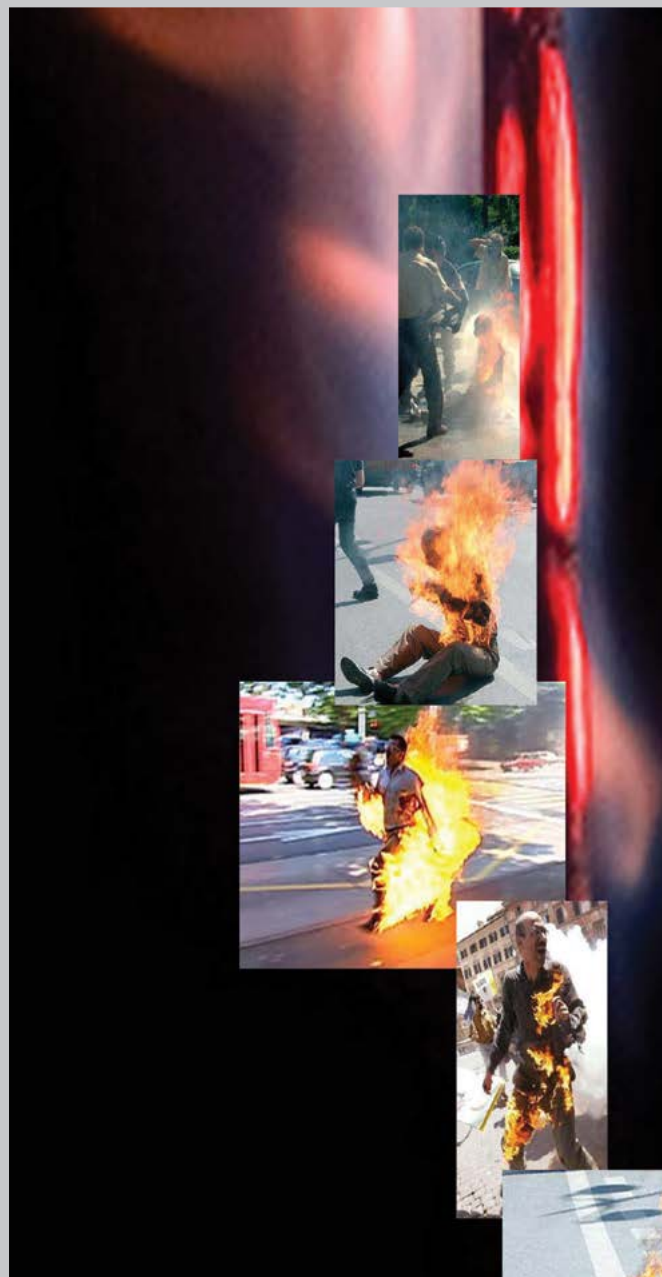
I believe if you have not been a member of the MEK cult, it is too hard to understand what the “systematic control” is. I will mention some aspects of it which I myself used to control members with. I name them one by one:

Current Operations Sessions: that is to speak out mind contradictions and to do self criticism in front of a large gathering. In these sessions one has to severely self-criticize oneself and be harshly humiliated by others. This a technique used for mind manipulation of the members.

Group Works: contacting families with the presence of a third person; working on the internet in groups of two or more; scheduled work plan without any spare moment; the minimum sleeping time; hard physical works, and so on.

Divinity: the guru and the members of the leadership council and some elements close to the leader have a divine kind of ruling authority and a powerful mental influence over the ordinary members. The first rule is to express mind contradictions. That is the individual is persuaded to approach and express the contradictions of his thoughts compared with the instructions of the organization.

What do they mean by “Contradictions”? In the first phase of a person entering into the MEK or during a period of time after that, they indoctrinate the person to know what the criterion of each period is. For example, they indoctrinate that the “criterion of this era is to divorce the spouses”. So the member who enters the organization and its internal relations is supposed to describe the moments when he or she faces contradictions against the valuable phenomenon [divorce] in the ideology of the organization. Or in another example: suppose that the value in the MEK is that the men should keep away from the women. If an individual views a contradiction in such a value, he is encouraged to write them and hand them over to the officials. For instance if he saw a film and liked a woman in it or if he saw a woman in a gathering in Iraq and the



woman recalled his wife to him; or if a woman saw a man and she thought of her husband, they would confess them all as their thought contradictions.

They convince the individual that expressing the contradictions is something that might cost any price. They talk about “any price” because the individual should expect insults and maltreatments following expressing his contradictions. A lot of time and effort is used for this issue. They say that the principals of our doctrine are devotion and honesty. You should be so honest that you should confess all the moments of your feelings contradictory to the organizations’ values although they result to a disaster for you, or in the organizational terms: “You should pay any price” for being honest to the organization.

They want to control the members at any time during the day. They say that being a “Mujahed” is a valuable object. If a person, in one moment, thinks of family or social life or wishing to have a wife and home ..., he or she should tell all the thoughts to the officials of the cult so they will be aware for the threat they feel from the side of that person and he/she will be under a higher control after that.

In the organizational hierarchy when an official who is responsible to control a low ranking member, doesn’t notice his problematic situation which ends him defecting or escaping from the group, that official will be deposed from his rank.

The worst punishments are enforced on the officials who are not aware of the problems of their forces who are about to defect. Rajavi even expressed in his message to the Leadership Council that: “It is much better to have two defectors everyday rather than having a runaway every year.

See, how crucial it is for them. Now, what is the difference between a person who runs away and a person who comes to the groups’ leader asking to leave them? There is a big difference: Someone who escapes had so many contradictions in his mind that he eventually leaves the cult. He costs a high political price for the MEK. On the other hand, allegedly the future of this person has not been burned and he will be used by the enemy.

Therefore it is very important for the leaders that if you want to leave, you should come and say so. They can find out when the member expresses his contradictions. They will focus on him. They put too much mental pressure on him in order to manipulate him, torturing him mentally, so as he might admit his regret and show his willingness to remain. If the person is a woman, they will bother her so much that she says “I was wrong”. If the person is a man and they finally

find out that they cannot keep him in, they will operate the process of “Burning future.” It means that they have the defector to sign some engagements to allegedly burn his future. I remember a woman (whom I don’t want to tell her name) who wanted to leave the MEK, the officials told her “You want to go to cooperate with Iranian regime, to become a revolutionary guard, a torturer.” She said “No”. They said: “so if you do not want to be used by the regime you should be interviewed.”

They told her that the organization had helped her a lot and she must say it in the interview otherwise they wouldn’t let her go away. They had dictated her interview. She had said: “I am in complete health. The organization has helped me a lot. It struggles for its peoples’ freedom. It is so good ...” For the MEK leaders, it is not important what the defector wants to do. The only crucial thing is whether she will or won’t talk against the MEK. Only her silence matters. They want the defectors to leave, keep quiet and die...

What is Current Operation?

There is a practice within MEK’s internal relations called “nil-nil” (a cult type jargon) wherein every day the members are supposed to allegedly demoralize themselves because they say that anyone who demoralizes himself and releases his energies will reach higher degrees. So they order the members to criticize each other daily and then listen to the others criticizing them. This is called “nil-nil” “criticizing others and being criticized”.

There is another internal phenomenon called “Current Operation” (another jargon). This has been practiced in MEK cult since 1994. At the beginning it was oral. I mean that the members moved forward and spoke; but later it became written. In this way the member had to write anything he or she wanted to say and then read it inside the group. Masoud Rajavi made too much noise calling the current operation as “Spiritual Jihad” as and even “higher than martyrdom”. Therefore, the members must confess all the sins they commit and they should expect any reaction from their colleagues.

For example, the member who attends the “Current Operation”, reads his confessions saying “Today I saw something precious on my superior’s desk and I took it” or “when I saw my superior this morning I suddenly imagined that she really looks like a torturer” or “when today I was supposed to work from 8 to 12, I just worked until 9 and then I went to the dorm and relaxed.” While the member is reading the facts, the others in the group insult him or her with

an abusive language using terms like lumpish, idiot, . . . and punishing him or her orally and put the blames on him or her like “how do you want to liberate Iran while you don’t do your duties just right...?”

The “Current Operation” includes a stage called “cleansing” (cult jargon) that for the women in the leadership council should be practiced every moment and for the rest of women it is daily and for the men it is weekly. In these meetings the members must confess their sexual problems or thoughts. For Leadership Council the instruction was that if a female sees a male recalling her fiancé, she would have to confess her thoughts instantly and do the so-called “nil-nil” practice.

For ordinary female members this has to be practiced at the end of each day. For male members, the cleansing meeting is done every week on Fridays. They didn’t want to open up the relations between male and female members so the weekly meetings of men were held only by men (all meetings are generally held by women). As I noted in the previous session, there are some male members who are considered as the pins (jargon) of the organization and their responsibility is to control the members of each section. Their duties include holding the weekly meetings for the men and dealing with the problems between the male members and their female superiors. So the brother who was the pin of the organization in that section holds the meetings.

The women’s meetings are held by a member of Leadership Council and the meetings for a Leadership Council’s member are held by high-ranking members of the Council. If a member of the Leadership Council has a contradiction in mind, she has to declare it and do the so-called “nil-nil” practice. Then if it is found out through the reports, that person will be encountered and taken under more control. In fact, they have a goal. For example, the member thinks “I wish I could do something” or he thinks “How that woman looks like my ex-fiancé”. These are the moments, the moments wherein the member thinks about the outside world. But if she liked a boy (a teenager) and in a moment she liked to kiss him, she has to confess it immediately, this is a functional fact and as soon as the report of this confession is on hand, the situation of the both sides changes. A lot of efforts, in the MEK, are spent for cases such as who you have relations with and who you like.

One of the levers of the organizational control in MEK is the joint movements of female members which I mentioned in the first part of my memoirs. They said: “we order you to move

jointly for your own sake. But everybody knows that this claim is baseless. Everybody knows that it's because everyone should watch the others not to escape. They even force the most high-ranking officials to move jointly. They said that there shouldn't be any exclusion, because exceptions in the regulations would discredit them. Thus everyone has to obey the regulations and execute them in order to control the lower ranks.

Imposing maximum pressure for laboring, in order to leave no time for thinking. To follow the previous issue, I'd say that the organizational control includes a group working (peer pressure) which is very important. That is they see it so bad to work individually. They never let you work on your own. When you want to do gardening or even watch something, you should do it together with a colleague.

The two individuals who work together are divided into one major and one minor, because the two members working together shouldn't have the same ranking. That is done with the intention of preventing friendly relationships. According to the MEK leaders any emotional and friendly relations is basically forbidden. The only relationship allowed is the organizational supervising relations.

I would like to note another organizational control system called the "order" (cult jargon). They interpret the friendly relations as being very disgusting. So they label any person talking to another one as someone who holds an "order". The term "order" is considered as a branch of the Iranian revolutionary guard (meaning the enemy) by MEK. Thus they control each two persons working together so seriously that they would never make a friendly relationship. If they know that two members have emotional relations, they will never let them work together again. The two members in a group should only have organizational relations (one major and one minor). Another trick that is used to heighten the organizational control over members - and since the fall of Saddam has turned into a rule in MEK - is that the family visits should also be taken place in the presence of a third person. In other words a companion should escort you in your visit with your family, allegedly to help you be more comfortable! Generally the organization doesn't like the families to come to Camp Ashraf. They do not welcome the families.

They try their best to prevent members from contacting their families and if the families call the camp, they won't let the members know about it. For example when my brother had come to Italy and contacted the offices of MEK and had tried to visit me, they didn't let me know; or they gave my father's letter to me so late. When they were assured that my brother had left Italy,

they gave his letter to me. The organization works very cautiously to stop the members thinking about normal life like getting married or having children. So it is very difficult or even impossible to contact the families to gain money or financial support; but even this sort of contact should

be made under the control of a third person. There is a rule for members who work with the internet for marketing, searching or free down loads. They have no right to sit alone in a room or at a desk with a computer which is connected to the internet.

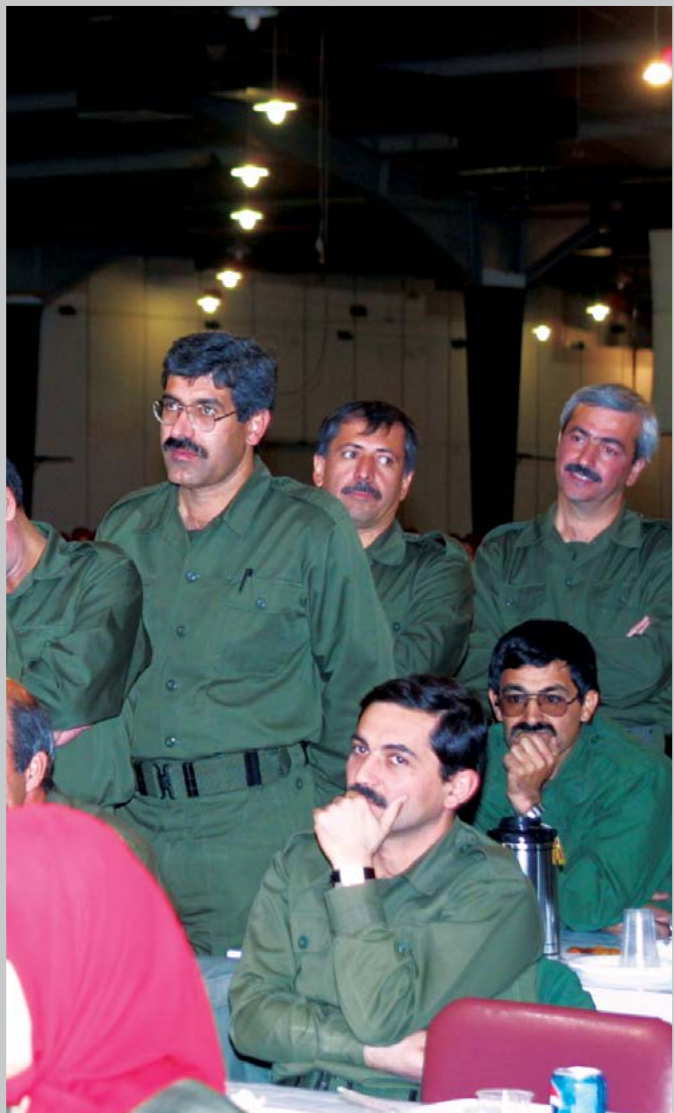
There must be a second person who is not busy supervising your clicks and the websites you search in. There is a rule for the arrangement of the computer rooms; the monitors shouldn't face the walls so that the controller of the room can always see the screens. Such a high control is applied because MEK doesn't want the members to have any access to the outside world except to what the organization wants. I'd like to talk about another case of organizational control:

In the early days after the Revolution, when the organization was in the so called political phase and marriage was not totally forbidden, the man or woman who wanted to get married had to do it in the manner of the organization, so marriage was an organizational prearranged issue with no normal emotional base.

Another example is the process of sending the children out of Iraq. There arises a question: why did the MEK do so?

First they wanted to totally cut the mother-child relationship and secondly the MEK took the children to various corners of Europe and America as hostages.

That is how they exactly treated me. As soon as I left



the group, they looked for my daughter and brought her to Iraq to visit her father in Ashraf and it is something strange that they never brought her to Iraq during the very long time I was living there. They took my daughter from Sweden to Holland to talk to my son and convince him not to reply my communications. Therefore the organization applies too much efforts to restrict the former members as well as to control the current members.



Any official must arrange the schedules of the personnel under his or her responsibility with maximum working hours. Masoud Rajavi had even said: "I assigned your sisters as leadership council members to make the guys of the organization work so hard that they become very thin."

Or he said: "Blade, axe and pistol should always be over the members' head", they should be under the maximum working pressure in order not to find any time to think.

Saints of MEK Leadership Council

Following the previous parts I'd like to start this part with a particular memory. I remember when Nasrin (Mahvash Sepehri, the third high-ranking leader after the Rajavis) said in a meeting of Leadership Council: "you should act in a way that when your Minor goes to bed, he or she should be like a dead body who has been beheaded. I mean that one should be so exhausted that one could not think of anything at all." The working schedule of the members should be so tight that when they go to bed, they are like dead bodies; otherwise they might think of their spouse, their children or their families in their free time. And if they think of such things, they will criticize the organization and start complaining and finally join the other dis-

sidents. Every Superior had to check her Minors' schedules everyday to remove every free hour. Sleeping time must be at least. They say that: "the members should never sleep enough" because if they do so, the next night they will have enough energy to think before falling asleep. Thinking alone is dangerous for the organization.

You cannot imagine the dimensions of the organizational control inside MEK. There is another issue called "physical working time for the members". It means that beside those hours you are working on a computer, you should also have some physical working time.

Your job shouldn't be sitting and working on a computer only. The job shouldn't be absolutely mental. You should at least have two hours of physical working time a day. For example if your job is working on a computer, they will assign you an intensive working time in the kitchen too. To extend their organizational control, they have inspired the members that the Leadership Council is very sacred. It is so saintly that no one can doubt its foundation or criticize it.

Anything ordered by the Council must be obeyed. There are also some other elements called as Pins (cult jargon) including high-ranking members like Rahman (Abbas Davari) or Javad Baraiee or Reza Moradi.

They were the officials of men's section. Everyone has to obey them. They were the equivalent of the Leadership Council.

Today I believe that this is the reason why MEK does not take any position against me despite the fact that I have had many interviews and done a lot of activities for Sahar Family Foundation. It's so simple for the MEK to make some false documents accusing me for any crime but they do not do anything against me. Why? Because they don't want to expose the truth that one of the saints of their leadership Council has escaped from the cult.

Therefore they never take a position against me. If they say anything against me in their website, the twenty to twenty-five members of the Leadership Council who run the sites will realize the fact and that's what the organization doesn't want.

I'd like to discuss an issue: cutting off with the normal world and the art of remaining revolutionary. This is a principal very similar to that of other cults around the world. The primary principal of such an art (the art of remaining revolutionary) is to leave the family.

It means that you should take distance from your family and friends. Particularly after the Ideological revolution you should pass a phase called ideological divorce, whether you are married or single or if you have any children you should pass over them emotionally and aban-



don them and then enter the organization. After you entered the organization you couldn't even have a pocket radio because it links you to the outside world. You cannot use any mass media except that of MEK. They never let the news of the other Media broadcast in the hall. Sometime they even record, edit and censure the news and then show them, just to claim that they broadcast the news of CNN or Al Jazeera. They are very careful about the relationships between the members and the people of the outside society such as the Iraqis who come to the camp. They care about the relations because they don't want to risk the art of remaining Revolutionary. They say: "becoming Revolutionary is not an art but remaining Revolutionary is an art." They say that they help to remain Revolutionary. How do they help? They send

your children far away to make you free and consequently they solve your contradiction. Here, you see the highest deception. However this is how the organization acts for its own survival, but they make you think that you owe them because they help you!

Another example is that you should submit all your photos or souvenirs to MEK. Love and friendship is forbidden. They have created a world of violence without any emotions.

They also confiscate the members' ID cards and passports to cut them off their identities.

They have a theory called: "in contradiction with the society". When one enters MEK where one is always criticized, one finds the life so hard. They say that the art of remaining Revolutionary

means that you must solve the contradiction with the group. They make you consider the life in the group as a value. Thus, the member is gradually departed from his or her world and becomes a puppet that acts in the same way the organization wants.



The so called point of outer self

The most important matter within MEK is the way members have to make their relationships with their outer self or the so called point of outer self (cult jargon).

To define this issue, you should first discuss the leadership in MEK. I mean that they consider the relationships of a member limited to his relationships with the leadership only.

In fact, the position of the leadership is so

special that everything is defined or formed on that base. The first paragraph of the manifesto of the ideological revolution says: "there is an obstacle between each member and the leader" which should be removed. For example Rajavi officially questioned that: "who is in the bottom of your heart?", and then declared that "I want Maryam to be there instead."

It is definitely funny to fill the bottom of our hearts with someone else (other than Masoud).

When Masoud says that he doesn't want anyone - parents, relatives, spouses ... - to be in the

bottom of our heart except Maryam, he means that the members should only be with him. “Maryam” is the nickname for Masoud. This is also a deceit because they indirectly say that the substitute for parents, children, and spouses ... is Maryam. Maryam, is just a puppet who must praise Masoud every day. They have set a structure that her daily job is to lead the members, canalize them and control them for the time Masoud wants to launch an operation and achieve his goals.

For Example, they clearly declared that every individual resembles a mathematical fraction. It means that everyone consists of a numerator and a denominator. They say that the numerator is Maryam and the denominator is Masoud, Where the numerator equals breath and the denominator equals blood. It means that so long as the member is alive and is breathing, he must work for Maryam and whenever Masoud desires, he must sacrifice his blood . Therefore, they own the individuality of the member. And this was the reason for Maryam’s election as a co-leader. Masoud chose a woman who was in fact his comrade’s wife.

He sought after her. Then they married and their story began: Maryam became the first person in charge of MEK (after Masoud who was the spiritual leader) and they carried on until Maryam said: “every member of the organization should follow my path.” This was defined differently for men and women. Basically in this way, they elected the first group of leadership council : they chose the female members who acted as Masoud desired. They had to perform exactly what Masoud commanded . They left aside the male members. Why? Because they didn’t want to make the changes Masoud wanted. Women fit in the system founded by Masoud more easily than men. The women members didn’t do anything by themselves; they executed Masoud’s orders more according to his wishes. There are so many male members in MEK who are more knowledgeable, more intelligent and even more skillful than Masoud. In that system of controlling, Masoud could make all of them to obey his orders.

The women were taught how to control the men. In order to prevent men complaining, they gave some of them titles such as “Pins”, “Columns” ... (cult jargons) and used them in some tasks which are typically men’s work. But actually, the most private problems of men were studied by the women members of the Leadership Council. The worst one was Nasrin (Mahvash Sepehri) who encountered them in the meetings.

Of course, the leadership Council often had arguments that Rajavi had to come and solve the problems personally. I remember when in 1995 the members of the Leadership Council were

passive and disappointed, Masoud Rajavi held lengthy meetings (15 to 30 days) called the Second Constitutors to convince them. However, Rajavi had the ability to do so. For example he is told that someone has a problem. Rajavi calls him to the microphone and starts up a conversation with him, and after convincing him they finally conciliate. Rajavi is already informed of what kind of personality that member has or what his problem is because his monitoring system has fed him with all information. For example, he knows that the member's child is dead. He says to him: "well, Reza do you think about your kid?" and poor Reza wonders "what a smart leader he is! He knows everything about me!" therefore Rajavi convinces him that the leader is an extraordinary person who has good relations with all members and remembers all their private issues. Sometimes, they hold some primary meetings before the main meetings. During a primary meeting, they start admiring Masoud, describing his abilities and different dimensions of his life, his personality, his activities and the high quality of his revolution and the short hours of his sleep. Then, they say "you should join such an eternal origin".

Maryam made too much effort to praise Masoud. Even she said: "I'm not able to acquaint Masoud". I mean Maryam had planned to convince the members that Masoud is an extraordinary person. She tried her best to convince the members that Masoud is superior to his era. She has silly strategies saying that "we will enter Iran, we will overthrow the regime" but those who are skillful in politics know that this is quite impossible, yet Maryam told the hesitators: "You can't understand this because what Masoud says happens after a few years."

She tried to give him significant characteristics saying that he is linked with an eternal origin. Sometimes Masoud did the same for Maryam. He began to admire her and Maryam apparently complained against his compliments. This was a game between them. These disgusting relations makes the people outside the organization believe that MEK is a cult of personality. All authorities have to submit their members' reports to Masoud. And Masoud reads them all. Every year, on New Year's Day they give some gifts to the Leadership Council members to affect them emotionally. The gifts include sister Maryam's watches or necklaces ... or gold medallions with Masoud's portrait on them.

To convince the members to attempt self-immolations or suicide bombing operations, Masoud visited them and had a party with them and clearly told them "You shouldn't get arrested alive, in case of being arrested you have to kill yourselves immediately. "They falsified all religious Hadith (quotations of the Prophet), and even Quran was interpreted in their own way to legiti-

mize the suicide bombing attacks. Besides, Maryam Rajavi was considered superior to a normal leader. Rajavi's ambitions are to make Maryam a leader like Masoud, an avant-garde of revolutionaries who can replace Masoud in his absence. She meets Lords, deputies and MPs. She creates an atmosphere to present a false picture of Masoud, herself and MEK.

Mujahedin's struggle principals

In this session, I would like to describe the struggle that today MEK insists on its principals.

They say that their struggle is their main investment. I want to talk about MEK fighters, to learn how their fight and their principals were at the beginning, in what stage of their struggle they are now, and how much they have been loyal to their primary principles of their struggle.

Since 1964, I mean when the founders of MEK established the group, they determined a definition for Right and Wrong. Their definition was somehow new at that time. They defined Right and Wrong as "exploiter" and "exploited". The objective example for the Wrong was US-backed dictatorship of Shah. Along with these principles, they decided to







launch an armed struggle against Shah and US military officials, advisors and economic or cultural authorities.

They continued their struggle, even after the mass arrests of the group's members in 1970, fighting to overthrow Shah's monarchy. They were killed either inside or outside the prison.

It is good to know that at that time Masoud Rajavi's organizational comrades including Badi'

Zadegan, Hanif Nejad and even some others who were at lower ranks comparing Masoud,

were executed in the prison, but

Masoud Rajavi survived. Although MEK has always justified this fact by some nonsense, there are a lot of accusations against Masoud Rajavi who could manage to survive among so many comrades who were executed. I'd rather explain the process Rajavi headed after the Islamic Revolution; I want to evaluate the way he acted far from those primary principles.

When Masoud Rajavi was released from Evin prison, he addressed some speeches in Amjadiyeh stadium and other places. The criterion that can prove Rajavi's disentanglement for MEK's leadership was his eagerness to claim himself as the leader of the group immediately after he was released from the prison. He was extremely enthusiastic to introduce himself as the leader of the movement and the revolution and he tried to make others to recognize his self-assigned position. He did not want any other post except that of a leader. He didn't recognize any other person as the leader.

When his true face was shown, the main problem of MEK was brought about. He showed his hostility toward many individuals. I mean, he was looking for a leadership role when the Iranians had all focused on Ayatollah Khomeini's leadership as the only legitimate leader. In fact, Rajavi's extreme jealousy and hostility was coming up. When he couldn't get the first position as the leader of Iran, he tried to get the president's office but he was not allowed to be a

presidential candidate because he hadn't voted for the constitution he was supposed to prosecute. All these things pushed him to an open opposition against the Iranian Revolution. After a short period of time, on June 20th, 1981 he declared armed struggle against Islamic Republic. I think since then the organization's circle of power has completely changed. Indeed, Rajavi himself insists on this change. But the change was in a way that the organization distanced from a popular organization. Actually, he declared armed struggle in that disturbing situation in the society after too much bloodshed, only to achieve his personally lost objectives. It was just for his personality in his cult. Therefore, he did his best to endanger social security. At the time, I was in grade one at high school. I remember how MEK misused the tiniest complaints or protests in schools for its own cause. As a student, I didn't know anything about the organization. Just sometimes I protested against the conditions and MEK took the benefit of my adventurous, immature protests and recruited me. As the first step, once you joined the group, you had to leave your family and go to the group's safe houses to "fight the Islamic Republic". MEK members were quite active at schools and they could influence those who had the potentiality and opposed the regime. For example, some students protested against mass praying, they didn't like to participate it, or they had complaints about veil (hijab). These people were the same ones who fell in MEK's trap more easily. The group recruiters worked on the students in order to absorb them gradually. Then they used to ask the new recruits to give financial helps. They focused on those who were passionately revolutionary. They continued with the new recruited ones to bring more students to the organization's net. I remember that they arranged mountain climbing tours to recruit new students. So gradually I was recruited by MEK without having any information about the group and its cause. When MEK declared armed struggle, they trapped a group of young people who had no way but to stay in MEK's safe houses. They were supposed to launch operations. But I didn't know this at that time. I could only read about it later. I was too young for politics or Rajavi's theories, but I saw some active, devotee youth who worked for the group. Finally, the organization was outlawed by the Islamic Republic because of its armed struggle against the regime, the state and the authorities. Some of its members were arrested. Masoud Rajavi fled Iran along with Banisadr and survived, although his wife Ashraf was killed in Iran. Masoud had no pity for his wife and never tried to get her out of Iran.

MEK instrumental misuse of individuals

When Masoud Rajavi fled to Paris from Iran, he managed to maintain some financial sources through different means. He could get some youth away from their homes. They were innocent young individuals whose natural right was to live a normal life, but MEK could deceive them to join the group. I remember that at the time each person needed 30 thousand Tomans (roughly 30 American Dollars) to flee from Iran. The organization recruited those who were out of job or those who had other problems and sent them out of the country through various ways. There were also individuals who were introduced to the organization. For instance my husband was introduced by a member who had already joined the group. Then the organization sent a guy to recruit him in Iran and sent him abroad. There were some smugglers who took the recruited ones passing the borders and the journey was very dangerous. But it didn't matter to Rajavi. When the organization tricked my husband and me, we were supposed to join MEK's courier. We got out of Iran on camels. We risked our lives so many times but finally we could survive. I remember a lot of young couples were killed in the way.

They took both financial and manpower resources via this way. The duty of manpower part was to recruit those who had social problems and to send them abroad. They tricked many people outside and inside the country. They manipulated them using long-term emotional methods or they tried to control their thoughts in order to recruit them. Hence Masoud Rajavi could gather a number of them in France. I read about that period after I joined the organization. The Iran-Iraq war had already started. Saddam Hussein had imposed a war on Iranians. He later attacked Kuwait. And Masoud Rajavi became the accomplice of such a person who had no respect for his neighbors. I just don't know how Masoud Rajavi can justify his cooperation with Saddam and accept his so called peace agreement. Unfortunately Masoud Rajavi visited Saddam Hussein under the pretext of his ridiculous peace treaty. He cooperated with the enemy of Iran and named it "struggle for peace and freedom". He also made his supporters to believe in his second marriage with Firouzeh Banisadr and his third marriage with Maryam Qajar Azodanlou - his so-called ideological revolution - as "struggle". He came to Iraq where the enemy of Iran was killing Iranian people every



day. Then he brought all his supporters from Europe to Iraq for the so-called “struggle”. Indeed, he used all his tricks to achieve political power over the organization. This was a treason that Rajavi committed against the freedom movement of the Iranians.

When he wanted to come to Iraq from France, I was one of those supporters who were deceived by him because I was in Iran and I didn’t have enough knowledge about MEK.

They even recruited unemployed and addicted young people promising them to find jobs for them out of Iran. Somehow, we all were the victims of MEK tricks, because we had some social problems. The deceitful recruitment techniques of MEK were completely opposite to what is called voluntarily acceptance. Once the MEK was founded, the recruitment meth-

od were based on supreme human principles. Now there was a big difference. MEK used any trick to deceive the depressed and dispirit youth of the society in order to take them to Iraq as its modern slaves. After they entered the organization, the officials of the group did everything to force them to stay in Iraq. These members were forces to fight against the Iranian soldiers who were defending their country. Sometimes MEK fighters helped Iraqi battalions to win the battles. Then Rajavi used to go to Saddam to get his reward and of course money for the services MEK fighters offered the Iraqi Army. Rajavi could arrange and equip his so-called National Liberation Army by the funds Saddam Hussein offered to him. So the so-called National Liberation army was formed on the base of the blood of some innocent people. He started his operations by sending his terror teams inside Iran. He organized some operations in cooperation with Iraqi Battalions. He also arranged his forces to assist Saddam’s



army against Iranian soldiers. However he named this treason as struggle for freedom. This shows a big division between what the primary principles of MEK were and what Rajavi did. No member could escape from MEK because if someone wanted to escape one would be arrested by Iraqi Intelligence services in a few hours time, and one would be punished by them and then sent back to MEK Camp again.

When the Iraq-Iran war ended, Rajavi found a new pretext to slaughter Iranian people and also his own supporters and sympathizers. He infiltrated his forces into Iran to launch mortar attacks in Iranians cities.

After the fall of Saddam Hussein, he used a new trick and dropped all his organizational responsibilities. He went to achieve what he was hysterically looking for. He defined a new position for himself to become an ultra-organizational leader. It was very surprising that Rajavi who chanted slogans against Imperialism, sat at the negotiation table with American generals. We saw the MEK authorities became US Army advisors. They began their collaboration with the Americans by launching intelligence operations over Iranian borders. To gain the support of US officials, they arranged parties and meetings with them. They spent large amounts of money to collect signatures of the alleged 5 million Iraqis whom MEK claims to have their support. NOW, we can see what happened to the “struggle” I talked about. Today, MEK is resorting to every mean to gain the support of US administration.

All the victims who are kept in Ashraf Castle work day and night to be used in favor of MEK leaders' goals. Regime change in Iraq resulted dramatic changes for Rajavi I have to divide this part of my memoirs into two sections: before the fall of Saddam Hussein and after that.

After the basic agreements were reached in the visit between Masoud Rajavi and Tariq Aziz, Masoud tried his best to serve Saddam Hussein in return for his favors. It is worth knowing that Saddam Hussein gave priority to grant MEK's demands and requests over all his plans and gradually this support was rapidly increasing in quality and quantity. During the 17 years, between 1985 and 2002, while Masoud Rajavi was flattering his boss in Iraq, Saddam Hussein could lead the group in any way he wanted. It should be reminded that the assassination of General Sayyad Shirazi in Iran was carried out by the direct order of Saddam Hussein. Sayyad Shirazi was a commander who resisted against the Iraqi army very firmly during the war, so Saddam had personal rancor against him. Rajavi directed this act of terror for Saddam's sake only, justifying his crime as eliminating a common enemy.

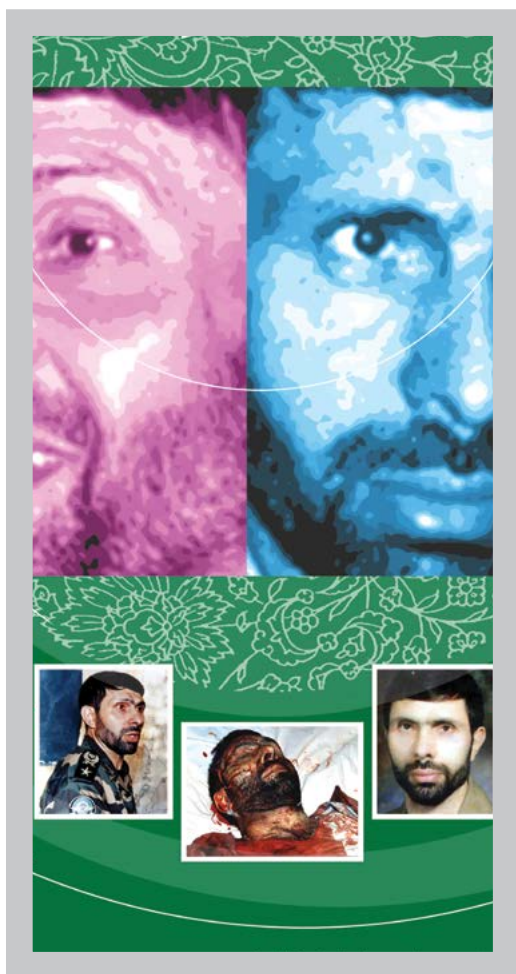
Rajavi was granted a large reward by Saddam. He was so proud of it that he noted it in all his meetings saying such an act was welcomed by the landlord (Rajavi referred to Saddam as the landlord or Mr. President). However, when you focus on Sayad Shirazi's assassination, you see that they killed a person who did the most resistance against the invading enemy, but MEK assassinated his personality first and then assassinated him physically and finally they defended their dirty crime.

In 1985 and 1986, Rajavi began his military campaign by bringing his innocent sympathizers from all over the world to Iraq by any means he could, including force, intimidation, and

deception. They sent smugglers to gather homeless youth and bring them into the organization. When the recruits were transferred to Iraq, they settled in Camp Ashraf in North of Iraq. From the beginning, MEK needed to have a section to organize its relations with the Iraqi government so it was established and named Foreign Relations Department. Masumeh Malek, a member of the Leadership Council was the person who had sort of responsibility over this section.

Abbas Davari was one of the people who were hired for this section too because he knew Arabic and Mehdi Abrishamchi was also working there before going to Europe. Rajavi himself had arranged some meetings with the Iraqi officials. He always pointed out those visits as being successful, and that he could convince them he really loves Mr. President.

Therefore he succeeded to have visits with Saddam Hussein, flattering him in order to get more money and weapons. So long as Saddam was in power, Rajavi always talked about the large amounts of money and weapons granted by him, in his meetings with the Leadership Council. He also told us about the juridical support given by Saddam's regime regarding false passports or



ID cards while the terror teams of MEK wanted to cross Iranian borders to launch their terrorist operations.

Maneuver lands provided by Saddam Hussein was one of the facilities made available. I remember the time when women were winning the high ranks in MEK; there were some trainings for them. The trainers were mostly Iraqi commandants who taught intelligence and security skills too. The women had learned a lot of Arabic. The mutual services Rajavi and Saddam offered to each other led to a lot of benefit for both sides. With the large funds granted by Saddam Hussein, MEK could develop its bases in some European countries. It is obvious that spending too much money will solve many problems. The organization could use Saddam's money to gain the support of a lot of people to reach its goals. Due to the type of relations with Iraqi government, most of MEK's actions were rather planned by Saddam Hussein than being adapted with the organization's principals. Sometimes the members were directly receiving military trainings under Iraqi army commandants. For military maneuvers they used the lands confiscated from the Iraqi citizens.

Then they sent Maryam Rajavi and a group of other members to Europe. They claimed that whatever happens to Camp Ashraf, these people should take care of the organization in Europe. When the US army invaded Iraq, Rajavi's strategy was to arrange an attack to Iranian borders. After the fall of Saddam, there was a new phase for MEK, and there was also a new question: what would happen to us? What would be our policy? Then we were surprised to see Rajavi organizing a new system called "Kaviani". Kaviani was the section for negotiations with American forces and also the new Iraqi government. It is worth knowing that the same members who were active in Foreign Relations Department (relation with Saddam's regime) were now responsible to deal with the new government.

This time, they changed the name of this section and called it Social Relations Department which was responsible to contact Iraqi people too. "Piercing" (cult jargon) was the organizational expression used for this latter duty. The most important target and also outcome of this was "Saleh Matlaq" who was absorbed by MEK. To achieve such a goal, they used any tools such as religious, political, mental and financial means. Their goal mattered to them only. They made too much efforts to have an effect on people and maintain their support. The Social Relations Department arranged dinner parties; and celebrations in Camp Ashraf to accomplish its propaganda purposes. They gave out large amounts of money taken out of Iraqi banks, to



poor Iraqi citizens in order to gain their support. As an eyewitness, I can courageously say that before the fall of Saddam Hussein even one single Iraqi wasn't able to enter the camp and Iraqi people had no idea about MEK.

Even a group of members were appointed to deal with Iraqi citizens in order to recruit them. The interesting part was that they had considered prizes for those who succeeded to bring

Iraqi citizens into the Camp and put them in front of camera for their propaganda campaign.

Why did Rajavi create his so-called Leadership Council?

Initially I should point out a key point: Rajavi's goals and wishes are the only things which matter to the MEK cultic relations. Imagine Rajavi as a spider that everything in the organization forms around him, just like a spider's web.

Looking at MEK's background shows us that after the fall of Shah, the organization's process was alienated by Rajavi's personal desires. I mean, gathering every single supporter and member together, step by step, and then performing every single operation, one by one, followed by Rajavi's demands.

Therefore when you say that MEK is a cult of personality around Masoud Rajvi, although you need to discuss it in a separate session, it is not baseless or illogical.

Before he formed the Leadership Council, the problem was that the group's affairs were not running in the way he wanted.



Masoud Rajavi liked his plans to be accomplished exactly as he intended to and exactly at the definite time he had planned for. But he didn't hold prop members, bodies and systems to operate his plans. In his primary steps, when he assigned Maryam Rajavi as a co-leader and married her, he thought he could solve the problem. Having such a viewpoint he declared Maryam as the highest responsible in MEK and himself as the ideological leader. But he found out that affairs were not meeting his objectives.

For instance, suppose that Masoud Rajavi wanted a special operating team to go to Iran in a specific time in order to attempt against an Iranian authority. Following his order, Maryam Rajavi used to carry out the order, but in the operational process, those who realized the situation logically, I mean the brothers who held responsibilities including Mehdi Abrishamchi, Abbass Davari and Mehdi Baraiee ,knew that there were a lot of difficulties and problems in reality. Rajavi's goals were stuck in a cult-de-sack. He was sure that with the existing tools and facilities his ambitions wouldn't be accomplished.

Therefore he declared his decision on removing all high ranking male members and replacing them with some of the so-called reliable women who could fulfill his demands. He thought that the problem is that men don't listen to him as much as women do. He thought that women would carry out his plans much better.

In fact he had enough reasons for his decision which was made due to his outmost charlatanism. His thinking was perfect since the women in MEK who had never held any key and high ranking positions and had always been considered as the second-degree members, would listen to the orders and would try their best to offer finest services to Masoud Rajavi.

The case of replacements was also a new phase that amused the members for some time. Rajavi used to make a new program adding an article to the ideological revolution time to time, in order to stop members thinking of anything other than the organization.

This time the new program was that the men should give up their hegemony to the women. It means that following their divorce, they had to submit their leadership roles to the women.

Rajavi had posed his ridiculous idea among high ranking members like Mohammad Ali Tohidi, Jabber Zade and Abrishamchi who had agreed with him saying: "now that we have Maryam as a criterion, if we give the authority to women, they will be so successful." Therefore, they selected 24 members as the primary Leadership Council among those women who were the most devoted, the most dissolved ...

Then they announced these women as the leaders of the organization. However, a lot of fuss was made asking why even a single man is not among the members of the leadership council. Rajavi reacted to the protests saying that just because he has decided so. But there were still protestations to the values and criteria that gave the women – who had recently been in the lower ranks of the group – the authority of commanding a brigade or a unit.

But, by using manipulations, Rajavi stated that this was the product of Maryam's revolution and she wanted to give women the opportunity to grow. He said that he wanted to give the whole organization to these women, implying that he would do it doubtlessly. Thus, the poor women of the Leadership council had to be at Rajavi's disposal for 24 hours a day, seven days a week, so as he could work on them. Masoud Rajavi went on working on the leadership members and also married them all (according to the theory of the Ideological Revolution, a Mujahed female can never marry a Mujahed male but all Mujahed women should marry Masoud Rajavi. In other words Mujahed men should divorce their wives with the intention of giving them to Masoud so that he could marry them. Everyone in MEK should consider Rajavi as the husband of all women).

Accepting this rule is compulsory for membership in MEK. The women of the Leadership Council were working hard to accomplish Rajavi's desires. They forced the minor members under their rule to execute Rajavi's plans in every possible way. I remember some undeniable facts on this case and I will discuss them in an appropriate time. I will deal with the Rajavi's illogical demands and the fact that he didn't care how much time they had or how the members' health condition was. He only cared about his plans. His desires had to be met at any cost. The members of the Leadership council just received the orders and then they came to the camp and ordered their forces to do them immediately. They didn't care if the person is in the hospital or hadn't slept for hours. They asked the members to work hard until their orders are fulfilled.

A phenomenon called the “Leadership Council”

I would like to discuss a phenomenon called the “Leadership Council” from its different aspects. After the foundation of his so called leadership Council, Rajavi found it useful. In fact, this body had several benefits for him. It's most important advantage was that anything Rajavi wanted to be done was accomplished as soon as possible.

“If this operation had to be done before the formation of the Leadership Council, I would have

had too much challenge to convince Mr. Hassan Nezam to prepare a unit for the operation, but now when I explain a plan for Ms. Roqayeh Abbasi or Ms. Mahvash sepehri, I don't have to challenge them. I just tell them to do the plan and they go and operate it."

Rajavi alleged in a meeting after an armed operation.

Rajavi didn't care if Hassan Nezam or Abbas Davari have the knowledge and skills to carry out the task. Their qualifications are much higher than the women who have just taken their positions in the organization and have no idea about the necessities of an operation. In fact, he didn't care what the result would be; he just wanted them to say "Yes". He also said: "The main part of the operation is performed in my office". Therefore, after a while, "No" became a forbidden word in MEK.

Masoud Rajavi said: "if an official says "Yes, it is possible" and goes to operate it, it will be sufficient for me". He also asked the leadership Council to make their men work so hard that "they become so thin" saying that: "I don't want those who say "No, it is impossible".

The problem was that he couldn't accept "No" as an answer.

Then the organization launched a propaganda campaign for their new establishment called the "Leadership Council" claiming that such a founding was the only one in the whole world and even a single male member could not be found in it, and this was a privilege for women and Masoud Rajavi's ideological revolution. They called it a masterpiece in the human history that their Leadership Council consisted of just women. This was a new pastime for the members in the Camp. They talked about their new phenomenon that was an innovation in the entire world. The pastime aspect of the leadership Council was used as a tool just inside MEK and not outside of it.

The other argument was about the male members who once had their own hegemony and now they had to allegedly divorce their positions and submit them to female members.

Rajavi told the men that they should liberate themselves from individuality by divorcing their hegemony and giving it out to the women and they shouldn't think of being the superior sex anymore. By these interpretations, Rajavi tried to deceive them to leave their positions. Thus every man who wrote reports confessing that he didn't want to submit his hegemony to women was considered as a superior member by Rajavi. In his opinion such a person was more advanced within the organization and never had an untold story.

Therefore, a new pastime occupation was made for male members.

After some time, Rajavi added new groups to his Leadership Council and began to specialize some of them. He made those people design the projects for specialization. So a group of people were busy with a new game! On the other side passion of promotion was flaming among female members. They were motivated to grow to go to the higher ranks but when they reached the higher levels there were contradictions before them and they had to allegedly solve their contradictions.

Every individual in any level of the organizational pyramid had to solve the contradictions around his responsibility. They have to write their Facts (how they encounter the phenomenon) so they are always busy working.

I remember when Maryam and Masoud declared the most recent number of the Leadership Council's members. They claimed that they wanted all women in MEK to be the members of the leadership Council. When I escaped the organization the number was over six hundred who had been tricked to become the members of the Leadership Council. Of course these people had a crucial contradiction: there are not enough responsibilities to assign all these people to. They sent a group of them to Europe along with Maryam. A group of them were specialized for certain duties. A number remained without any responsibility.

Therefore, even in the Leadership Council there was an irony calling the Council being shallow or formal. Some people were just tricked by Rajavi. They only attended weekly meetings to discuss the challenges in the leadership Council. He assigned Maryam Rajavi to solve the problems but she didn't succeed. Then Faeze Mohabatkari was assumed as the official to provide hospitality and comfort for



members of the council. It was too difficult to provide personal car, office, desk ... for all of these numerous members. This caused the most pressure on the organization. To remove the trouble they defined “the member of Leadership Council” as a dog who barks for his owner”. During the special meetings in layers of leadership council, they manipulated the members under too much pressure to convince them to accept their definition of leadership council.

Masoud Rajavi is the fixed axis of the organization

The key approach to know a political or an ideological movement is to know its leaders in the first place. Masoud Rajavi, the gangleader of MEK was born in the city of Tabas in 1948, in the north-eastern province of Khorasan. He finished his primary school there and later he moved to Mashhad to continue his high school education. He was accepted as a law student at Tehran University where he was linked with the newly established organization founded by Hanif Nezhad, Badi' Zadegan, Saeed mohsen.

In 1972, he was arrested along with a large number of his comrades in the group. Consequently, all MEK leaders were executed except Masoud Rajavi who had full cooperation with Shah's security system, SAVAK, during the interrogations while revealing other members of MEK. He was released from prison during the first days of the Islamic Revolution in 1979. Soon he declared his opposition to the Islamic Republic. I think he had some desires and he knew that he was not able to achieve them at that situation.

I don't have much information about him or his political ideas as a youngster. I just know that he was born in a middle-class family. He had a sister named Monireh and two brothers, Kazem who was killed in Switzerland and Saleh who is living in France now. I have no idea about his other brothers and sisters. I don't know if his parents are still alive or not.

When I joined the organization, I was not attracted by Rajavi himself since I was too young when he entered the political scene of Iran. I didn't know much about him, so he was not a key factor for my involvement with MEK in the first place. I was actually motivated by the social and military situation I faced at that time. I felt that all the ways for my progress were closed or limited so I joined the organization. Besides, the main influential factor for my involvement with MEK was my husband since he had been recruited earlier by the group.

When I went to Pakistan and then to Iraq, I found out that Rajavi is worshipped as an idol or perhaps just like the God. In a safe house in Pakistan where I had to stay, I had enough time

to think about the issue. In Iraq I received some training called HS based on the role of leader-



ship in the organization. I gradually got curious about Rajavi's personality. "Who is he in fact? What are his differences with other people? Why is he so respected?" I thought.

In fact, Rajavi was the core of power in the group. I tried to adapt myself with the new situation. However, I heard many things about him, his predictions, and his political and theoretical intelligence. In fact, I didn't think about it too much but I just convinced myself.

Sometimes Maryam spoke about him and his leadership. I wondered if he was really deserved so much admirations.

Masoud Rajavi is the fixed axis of the organization where the leadership is very important.

Every individual who enters the organization is under close observation all the time and the person's actions or reactions are watched. When the video cassettes of leaders' speeches are played, the members' reactions are monitored. They inspect how deep the member is listening to the tape or on the contrary he is just day dreaming. They even care about the way

the members encounter the arguments. They hold meetings to get the feedbacks. Even, in the Reception period, the first question they ask after listening to the tape is that: "well, what did you understand of it?"

Basically, all these practices are functions to find the contradictions in the members' minds. They called it "mental contradictions" which could matter in future relations and functions of the members. I tried to adapt myself. I mean I persuaded myself with the situation rather than focusing on my contradictions. I tried to finish with it and get along with the situation.

If the majority had reached a result, I would follow them. I didn't talk of my doubts and contradictions. But, it is very important for them to know the members' special problems about the leadership. They want to know their positions, their reactions and their understandings towards the leadership, following the trainings they had received. They told us the reason later.

When we took positions in higher ranks of the leadership council, we were told that a member who had a very tiny doubt about being melted in the leadership would surely have problems in higher levels and the leaders' further commands. Since these members would train their minor ranks, in turn, their "mental contradictions" should be solved soon.

As a matter of fact they want to know if the members would stay in or leave the group. Once an individual is recruited by MEK, all his abilities and qualifications are acknowledged and categorized mentally and psychologically. They even matter the quality of his motivations, emotions and interests. They have a slogan saying that "Your art as a major member is that you never neglect your minor members. It means that you shouldn't face a member who is out of the organization's relations regularly. Rajavi even warned that members might physically be in line but not mentally. He seriously cares about how the superior members look after their minors. He always insisted that it is crucial for the majors to know the minors under their responsibility. In a meeting where some commanders had attended, he said: "I don't care how many people you keep in the organization. I just care if there is a person in your relations whom you haven't known completely.



He meant that you should have enough information about your members' minds that you can prevent them escaping. The leaders of MEK are very severe about what's going on in the minds and hearts of their members.

They would rather have 10 defectors who have already been known than 1 defector who had not been known before. In each unit they look for the members who are hesitant.

They'd rather have only four members in a unit but four qualified ones. They say: "quality is more important than quantity" this is the goal. This is what they base these practices on. They want to know the so-called internal or hidden moments and words of a person.

The first time I visited Masoud Rajavi, I was just promoted. I was moved to the rank S from the rank H. I was shifted from being a supporter of MEK to a sympathizer. In our meeting with Rajavi, he stated some arguments about supporters and sympathizers. Then, as I was promoting to higher ranks, meetings with Rajavi were increasing as well. It took me three months since my first days in MEK until I met Masoud Rajavi for the first time. During those months, while I was getting my trainings, whenever they argued about our contradictions, they spoke of Masoud and Maryam Rajavi. Masoud is the unique criterion to evaluate the extent of devotion of the members. Typically, when someone from a free society attends the meetings of Maryam or Masoud, they are so eager to know about the contradictions one has brought from the outside world. They recognize the problems one has in one's mind and then they arrange their relationships accordingly.

As I said, Masoud is the criterion for everything. They want to know what the person's motive for struggle according to this criterion is. Everything is evaluated to in accordance with this criterion. Everything is clarified by Masoud as the core value which shows the measures of a person's devotion to MEK.

Before the first visit, I didn't know much about Masoud. So I just wanted to listen to his words to understand what he cares about. In the first meeting, he mostly spoke of how professional the organization was. Maryam was also there. I don't remember how I felt or I'd just say I didn't have any particular feeling. I was mostly curious to know about his desires, his ideology and his thoughts.

Until my first visit I didn't know that Masoud had married Maryam. You may be surprised to know that I didn't know Maryam Rajavi at all, let alone knowing that she was Mehdi Abrishamchi's ex-wife.

After I entered the organizational relations I gradually realized that she had been Mehdi Abrishamchi's wife before. When Mehdi spoke about divorce and marriage arguments, he said that it was not a normal divorce or marriage and this was the first time I learned about their relations. The leaders of MEK tried to make the new-comers to consider and judge the affairs in the way the leaders wanted to. They led the affairs to proceed in the direction they wanted to, and to conclude with the exact results they had planned for. So I always tried to cope with their way in order not to be punished. Even though I had problems or questions, I never exposed them; I wondered in my mind asking about the contradictions I had faced with. I wondered what important issue made Maryam divorce her husband and marry Masoud Rajavi; how this phenomenon should be interpreted. There were various storms going on in my mind. I thought about the probability of how dissolute could Rajavi be based on his marriage with Firouzeh Banisadr (the young daughter of former president Banisadr) immediately after his first wife was killed in

Iran. I wondered about the social, moral or age factors that had linked Masoud Rajavi with Firouzeh Banisadr. I had a lot of ambiguity and questions in my mind and of course MEK never was willing to answer and clarify such problems. I couldn't understand why they called Masoud Rajavi's Marriage an "Ideological" one. It is worth knowing that I was surprised to see in the meetings that all queries in my mind were discussed. For instance the person in charge of the meeting presented the arguments around the ideological marriage. I saw that Masoud Rajavi apparently tried to put himself under moral accusations to clarify the case. In fact they categorized everything in the minds of the members. I was eager to know how they answer





the questions I had in my mind. I supposed that it was really an accusation, how would they defend themselves!?

Masoud Rajavi's Marriages

I had no indication of Masoud's marriages. I just knew that Rajavi had fled from Iran but I didn't have any idea of what had happened after he left Iran along with Banisadr. I had no idea about the "ideological marriage"! In 1981, when the office of MEK in Iran was shut down, I was studying at school and I was completely unaware of activities of the organization. At high school I expressed some sort of opposition.

For Example I complained about inspecting students' bags at schools or why they forced the students to take part in group prayers. These were my challenges against the regime. In fact, I didn't have enough knowledge about MEK in the way that I could arrange my activities along with their goals. Basically, all the information I could get about MEK, Masoud and Maryam Rajavi, and the Ideological

Revolution was in 1985 and 1986 when I arrived into the organization. When I entered into the group, I started knowing about the elevations in their movements.

During the training process that I passed after I entered into MEK, they never dealt with Masoud's marriage with Firouzeh Banisadr in open organizational arguments. Later on, it was discussed in the higher levels of the Leadership Council. In 1994, we had a meeting in which the arguments about the MEK's second founders were presented and Masoud pointed out his marriage with Firouzeh. I don't think the issue was transmitted to the meetings in lower levels of the group. Masoud said that he was forced to marry her due to political affairs and this was the cost he had to pay to maintain the existence of the National Council of Resistance and

Abul Hassan Banisadr as an ally in NCRI. Actually he claimed that he was not willing to marry her but he did it for political interests only. As he said, he wanted to make a family relationship with Banisadr in order to prevent him getting close to the Islamic Republic. He claimed that Banisadr's position against the Islamic Republic was not clear and he was likely to return back to it. In fact, Rajavi wanted to say that his marriage was supposed to be an obstacle to stop Banisadr tending towards the Iranian Regime. He only spoke of such an issue in private meetings of the Leadership Council and never presented it in lower ranks.

When I entered into the organization, the members were not able to think of these questions at all, since the superiors assigned so many duties for the members that they never found time to think about such questions. They even were sensitive about what members were reading or were thinking about. I don't remember that I made any questions on this issue during broader meetings. But since I left the organization, I have thought on it and I believe that they didn't talk about it because they wanted to hide Rajavi's immoral or sensual desires.

When I got to know it for the first time, it was long after my involvement with MEK. I asked myself why they avoided talking about it while they discussed a lot of other unimportant cases for a long time. Deep in my mind, I guessed that it was to cover Rajavi's sensuality.

They had nothing to say about that marriage. On the other hand, they always voiced Masoud's marriage with Maryam Qajar Azdanlu discussing its outcome. "This marriage is the path that leads you to be dissolved in the leadership. Members should abandon their spouses" they said. So how could they justify or theorize the marriage of Masoud Rajavi with Firouzeh Banisadr. I suppose that they didn't mention it because of the sensual motives behind that marriage. Until four years after my involvement with MEK I had no idea of that marriage at all.

Nothing could be found in the archive or media of the organization. You should find no news or analysis on this second marriage in MEK's resources. I even think that a large number of forces have no idea about it.

When I was aware of such a marriage, I wanted to learn more about her but I never asked a question. I remember a meeting where a woman stood up and asked: "what





was Firouzeh's case?" Maryam immediately replied but she didn't make it clear, she just said: "Firouzeh is still in love with Masoud and she's not married since her divorce from Masoud". Actually, Maryam wanted to promote Masoud's personality. Also she noted that their marriage was in result of a public suggestion and due to an organizational decision so she explained that the marriage, as well as the divorce, was imposed to Masoud Rajavi. She meant that Masoud didn't want to divorce Firouzeh because he didn't find it moral but the public opinion forced him to do so.

It is worth knowing that she used the same justification for her own marriage with Masoud. She clearly said: "I imposed myself to Masoud and caused him to go under accusations but I wanted to put away all obstacles and to belong to the leader, not to any other man. I just wanted to walk along the leader." She said the fact that she didn't want to be owned by another man is opposed to leadership's ideal. She discussed it for both men and women inside the group.

On MEK's Ideological Revolution

As a high ranking member of the leadership Council, I was in charge of a series of meetings, and I received special trainings from Maryam Rajavi on how to deal with the contradictions arising from ideological divorce which forced a woman to leave her husband in order to stay loyal to the organization's ideas.

Besides, Masoud managed the meetings of the ideological revolution himself saying: "Suppose that you have brought an Iranian youth to the organization and you want to explain and justify the ideological revolution to him. You should clarify it to him that he cannot be married and be a fighter at the same time. You should explain that one cannot think of sexual or emotional problems while one is struggling."

Then you should ask this question that whether one wants to be in the path of struggle and liberty or in the path of a normal life. So, this was the way we encountered the newcomers explaining that they would fail to succeed in their struggle to the extent that they are involved in external problems. For example, when we argued with an unmarried girl, we told her: "In the core of your personal relations and emotions, there is a symbol which is the idol of the society". Then we asked her: "what's your symbol and idol, as a girl in the society?" and then we answered the question ourselves: "A good husband according to your ideals." Also for a married woman, there has always been a person in the heart of her emotions.

I remember the example that Rajavi always used to use: “What does a revolutionary person have to give as the price of his revolution? You have left your homes, your families, your spouses, and your children, so what do you offer to your revolution now?” Then he added “But I’d say that you have a lot to give for the revolution and that is your emotions.” They dealt with the center of emotions in individuals because it is the origin of motives and interests. Thus, they analyzed the members’ internal motives to remove all other motives from the members’ minds except the motive of struggle. On the other hand, we tried to suppress the alleged anti revolutionary motives of the members saying that: “all your motives have to be for the organization and according to the desires of the leaders.”

If an individual has a problem with understanding such a mechanism, he will be likely to leave the group someday.” Then the officials try to guess in which phase that individual will have problems with the internal ideological revolution so they recognize if the person is an appropriate recruit or not. In fact, for Mujahedin, recruitment means total devotion to the organizational relations. They try to reach their goals by using these anti-human levers.

About the marriage of Masoud and Maryam, they make some examples: they believe that Maryam’s efficiency has become much higher than the time she was Abrishamchi’s wife and when she removed the obstacle of her ex-husband and linked herself to Masoud, she raised her abilities to the level of the first authority of MEK while before her ideological marriage with Masoud she was just in charge of a single unit! Then they make it a practical fact in the routine life of members. They try to convince members that the only way to promote your abilities is to link yourself with Masoud by abandoning your spouses, your families, and your children... For instance, they asked Maryam: “could you do your current tasks before your divorce and marriage with Masoud?” she replied: “No, I was unable to do so, I was weak. I could not even manage two persons. Then my energy was liberated, my abilities flourished.”

I could rely on another point which was Masoud Rajavi so I could accept higher responsibilities.” This has become a proof for their arguments. I believe that Masoud Rajavi has a very poor relationship with men. This aspect of his personality is very clear within his regular relations. I remember that he seriously disagreed with men to film his internal meetings. So he ordered that all leadership Council meetings should be filmed by women only. He planned a time schedule for some women to learn how to work with a camera. He hysterically opposed the men. Now, when I look back, I see the roots of this characteristic in his

sensuality and jealousy. Maybe, it is natural that when a man is among a number of women, he would not like another man to be there. This is my internal feeling. That's why Rajavi tried to choose women for all needed forces related to him. I think he couldn't tolerate a camera man in front of himself.

He tried hard to remove the members of the political office since they were all men. Apparently he believes that women work very hard so he was always fond of women. When a new woman entered the organization, he was fascinated by her. He welcomed her by joking and having fun. In the high ranks of the hierarchy of the group he was all the time seeking to remove a man from the high ranks and replace him with a woman. Due to this personal tendency he filled up his leadership Council with a selection of female members.

MEK key Formula: Why Maryam Because Masoud. Supposedly Rajavi has always tried to manage his behaviors and relations like the ones of Imam Ali (the first Imam of Shiites and the fourth Caliph of Sunnis). He didn't declare this claim orally, but implicitly it was obvious he acted in a way that his tendency was to represent such a personality. He led the affairs in such a direction that his followers or Maryam were made to emphasize on this aspect of his personality. Rajavi smartly showed off these distinct aspects of his personality through main arguments in the group. He tried to represent the patterns as theoretical and instructional while he was actually leading the audience to view him as the real example of those patterns or personalities [like Imam Ali]. For example, in case of his marriage with Maryam, he arranged the scene so skillfully that everyone believed he was the main person who accepted all the heavy accusation of the marriage due to ideological and political necessities. He or Mehdi Abrishamchi set the table very well that we couldn't see behind the scene. Finally people like Abrishamchi or Davari (Pins of MEK) arranged a scenario implying that they were inspired Masoud was the only one to bear all charges against him after Maryam Rajavi divorced Abrishamchi.

They tried to confirm that such devotion needs an extraordinary super-natural capacity. For instance, when Rajavi spoke of Spiritual Struggle [Jihad Akbar] he said: "once fighting and martyrdom was the highest level of faith in the struggle, but today honesty and devotion are higher than martyrdom. He categorized them as holy warriors and revolutionary people. He said that Imams were pious men and prophets were sincere men. In fact he wanted to categorize himself in the group of Imams and prophets which are in a higher level than martyrs stand.



"In several meetings, Masoud Rajavi justified his forcing the MEK members to divorce, interpreting it as an ideological order while saying, 'Come and deal with me; give me your spouse and I will give you 'the Simorgh' (Maryam).'

"Maryam Rajavi also justified the compulsory divorces by telling the members that they 'will be released and flourished' after the divorce. 'Women should go out of the grave of the gender, that is marriage and family ties, I order to be able to fly and join the Simorgh,' she explained. 'Divorce can be likened to delivery; pleasant finally though painful at first.'

"The women followed the divorce command enthusiastically were rewarded with advancement in position within the MEK and consisted the so-called Leadership Council. Their innocent children were moved to different parts of the world through Jordan in order to be used as levers to pressure members as well as be trained for the MEK army."

Following his interpretations, others were supposed to evaluate his ranking based on what they received from his words. The pins (like Maryam Rajavi) had the responsibility to introduce Masoud Rajavi according to the interpretations he gave from Quran. Therefore, gradually they could give him the position of Imam Ali or Prophet Mohammad (peace be upon him).

When he wanted to form the leadership Council consisting of female members, he stated viewpoints on woman claiming that these are of Prophet Mohammad (peace be upon him) that he couldn't perform them at his era due to the ignorance ruling his time, and now he [Rajavi] is accomplishing the Prophet's task.

He claimed that one of the ideas of Prophet Mohammad (peace be upon him) and Imam Ali was that all political and administrative systems be based on women but they couldn't actualize it. And now

he is fulfilling their wish.

To choose the members of the leadership Council, the main criterion for Rajavi was how much they are devoted. There is a formula in MEK discussions: They ask: “why Maryam” and then



they answer: “because Masoud”. It means that Maryam is the first woman linked with Masoud. Maryam, herself asked: “why Maryam?” and then she answered herself: “because I love Masoud more than anyone else does, because I was the first person who melted into Masoud, I was unified in Masoud, and I was just for Masoud.” In our ideological discussions, we tried to step forward after Maryam (following Maryam’s path) and talk about this kind of relationships. Every man or woman had to follow the same way to be melted into the leadership.

Following this argument, she said that we should love Masoud instead of our husbands. If the members could have the same emotions and feelings for Masoud as they have for their spouses, they could be true revolutionary fighters. This showed the extent of your devotion to Masoud. Naturally, they chose the members of the leadership council according to this criterion. About my own selection as a member of the leadership council, Maryam asked me: “Do you know why you are selected despite the fact that you have recently entered the organiza-

tion? Why we didn't choose other people who have a longer period of membership?" She made too many arguments and reasoning to prove that they have chosen me because I could comprehend the essence of revolution very well. She meant that I was totally melted into the leader's ideas, because I could pass over my husband and children. The best criterion for MEK leaders was that a member could solve his problems and obstacles and could reach Maryam and Masoud.

Any selection in MEK is based on the fact that how you have solved your contradictions; this measures your absolute devotion to the leaders.

Rajavi and The Leadership Council as I described in previous parts of my memoirs, I felt that Rajavi liked the women to be around him and he couldn't bear the presence of even one man in his surroundings.

But there were apparently other factors to select these women for the leadership council. There were some individuals who were so devoted to the ideas of the leadership and they were so eager to work hard but they didn't succeed to be a member of the Council due to the lack of some factors. There were too many arguments on these cases. For example they said: "Although, she (a particular person) has ideologically reached an acceptance level, she can not be a member of the leadership council because she doesn't have the skills to take responsibility to carry out the organizational tasks, she cannot manage well or she cannot speak fluently."

Being a good speaker or having executive skills was prior to ideological competence of the member. I remember when they selected Sediqe Husseini, they always told her: "we assign you as a member of the leadership council but you have to increase your knowledge and correct your mistakes [remove your negative points]."

I don't think that appearance is a factor but there are some examples that raise the doubt that personal appearance matters in selection of some female members.

For instance in the case of Maryam Rajavi when she was selected as the first secretary of the organization she was actually the most beautiful woman among high ranking members. Or, about Fahime Arvani who was at that time the prettiest woman in the organization. She was really beautiful. So her selection caused too many accusations and protests. Members were implicitly complaining to the authorities: "You select the beautiful ones." This was a

question in members' minds that they stated it indirectly, for example they stated it as if it was an accusation against Rajavi or Mujahedin from outside the organization.

Even Rajavi tried to answer the question saying "we are accused of such affairs". He emphasized that the selections were not based on beauty or appearance. Then he made some examples including Mozhgan "that she was selected although she was not beautiful." He tried to prove that sections were just based on organizational rules and regulations.

Actually he made the most use of these accusations to condemn the dissidents and he had also his own expression: "our job is to close corrupt businesses" he meant that people who made such accusations have opened corrupt businesses.

Another accusation was that they select educated people. Rajavi tried to justify it by saying "for example Nasrin was not educated but she was selected as the first secretary of the organization. So these examples challenged the claims. But I think these people were just selected to remove such label inside or outside the organization. Therefore, I can say that at least the selection of Maryam Rajavi and Fahimeh Arvani was based on their beauty. Maybe when they elected a person who was not so beautiful among 4 or 5 people who were the most devotees to the leadership, they wanted to remove such a label.

About the relationship between Rajavi and women of the leadership Council, I would say that it was so friendly and comfortable that if a stranger came in their meetings, he thought that this guy was all these women's husband. I mean that the meetings in the level of the Leadership Council, was completely different from regular meetings that were held in the public hall.

Within the Leadership Council, Rajavi talked about the most personal affairs with the women trying to use his sense of humor. He apparently showed a lot of respect for these women and gave them compliments like: "You are all my hopes", "I only rely on you".

These compliments made the members to become self-centered. The relations in the Leadership Council were totally different. As I said the relation between Rajavi and women of the Leadership Council was so comfortable that the women told him words like: "we love you, we are your devotees.." such words basically showed the close relationship.

Rajavi sent presents for these women. I remember a few times that he specifically sent some presents for women, they tried their best to get closer to him and tell him that they are in love

with him. I remember a woman of the Leadership Council who justified such relations by saying “I have read in a lot of books that the women at prophet Mohammad’s (peace be upon him) era, in order to draw prophet Mohammad’s attention to themselves, tried to show off in his way or even they tried to marry him in order to wipe out their sins.

All prophets’ wives tried to get a better position before him.” In fact, by the comparison that they made between Masoud Rajavi and Prophet Mohammad, they wanted to justify their strange relationship with Rajavi. Also through these arguments, they tried to heighten Rajavi’s position to the level of a prophet. On the other hand, Rajavi’s reaction to the compliments was arranged in a way that no opposition was stated. I remember an example of his reaction to the compliments: Dr. Yahya [Hussein Forsat] who was a dentist, in a meeting flattered Masoud Rajavi by saying that: “what you are saying is beyond our time and the world would see its result in the future” and then he concluded: “You [Rajavi] are Imam Zaman” (Shiite’s absent twelfth Imam). Now look at Rajavi’s response to such a compliment, he said: “Yahya what do you say? I will pull out your teeth”. So he indirectly encouraged him to continue his compliments. Sometime,

he took a special gesture and pretended to disconnecting the person’s mic phone. Indeed he was really happy with the situation. They had succeeded to manipulate the members in order to put them into this illusion. When the members started their compliments, Maryam and Masoud Rajavi wait-



ed for their words to be listened completely and the atmosphere of the hall be influenced by the compliments. Then they apparently complained that they were not glad with such a compliment. Sometimes some fanatic members interrupted the discussion by saying “You are Imam Zaman yourself; the messiah of our time!”

Masoud Rajavi Married every woman of the Leadership Council

As I explained previously about Masoud and Maryam’s Marriage, it was a solution to remove the last obstacle between the leader and Maryam since no obstacle is accepted in this relationship. In the case of the leadership Council of which the members are all women, there was also the same

legal, moral and religious contradiction that has to be removed. Any woman who wants to enter the Leadership Council should obey the article B of the Ideological Revolution, which was actually related to “Joining the leader”. In this article the women are told to marry Masoud Rajavi as soon as they are accepted in the Leadership Council. As a matter of fact this article is mentioned just after the person has become a member of the Leadership Council. I remember Maryam discussing the argument for us saying: “Now you





are exclusively considered as Masoud's wives". Therefore the contradiction was removed.

And only Masoud could hold meetings for women of the Leadership Council since in his opinion when a woman is a member of the Leadership Council her relationship with the leader is totally different from the other members.

Thus, through a series of long-term meetings, the members of the Leadership council are convinced that the extent of their relation with the leader has changed due to their presence in the Leadership Council. Distinctively after that Masoud is their husband. Then, he introduced a marriage certificate for each member of the Council.

It is worth informing that there were official ceremonies specifically held for the above mentioned marriages and I was present in one of them. Before the start of the ceremony, Maryam explained the article B again discussing its differences for a man and for a woman.

They presented some arguments on the issue but unfortunately I don't remember them in details since they are related back to 1999. In fact the bottom line of those arguments was as Maryam said: "you are not a divorced or abandoned woman any more ... You are Masoud's ideological wives". She meant that this type of marriage is

not ordinary but it is spiritual.

About the formation of the ceremony, Maryam herself was the one who held the meeting.

The scenario was like this "At the beginning Maryam asked Masoud to enter the meeting and Masoud refused at first and pretended that he was forced to come in. Apparently, Masoud wasn't willing to attend the meeting and Maryam insisted him to do so. Even Maryam told the members of the Leadership Council that she was doing so to remove their contradictions. She

said: “Your minds are still bounded with legal and traditional restrictions and this might cause problems in the future”. She emphasized that marrying Masoud would close their minds to any other man. Finally Masoud got into the meeting and he himself announced the marriage agreement and each member said “I do”. For the ceremony, after Masoud went into the meeting, he gave a break. Then everyone made wudhu (ablution) and came back, Masoud himself announced the agreement and the women said “I do” one by one. Apparently, they were not forced to say so.

It was a routine ceremony which was held for each group of the leadership Council members who were replaced. I myself attended the forth ceremony.

Before the ceremony, the meetings were completely different; members didn’t talk about anything; but after the marriage ceremony, the atmosphere was so different that the women could talk about their most personal and sexual problems.

Once, I remember a woman who didn’t say “I do” in the marriage ceremony. Then I saw that she was automatically excluded from our meetings. We never saw her in the meetings in that level anymore. No member of Leadership council dares to tell his personal problems The affairs of the Leadership Council including marrying Masoud are never revealed to lower ranks, due to the fact that Maryam and Masoud believe : “the lower ranks will not understand it because the pupils of their eyes are sexual.”

“Pupils of the eyes are sexual” is a jargon expression in the organization which is used for those who allegedly judge the affairs sexually. In their opinion the case of such marriages is something that the others are not able to realize.

I don’t think that anyone in lower ranks know about the marriage agreement announced for women of the Leadership Council and Masoud Rajavi. As a high ranking member who was responsible for meetings of lower ranks, I don’t remember (at least as far as I was involved) the case of marriages was presented.

Maryam and Masoud insisted that there was no need to present such a case in lower ranking meetings and also they did not have the capacity to realize it. They said: “we set such an arrangement to solve a historical problem”. For me and other members of the Leadership Council, everything presented by Rajavi was acceptable. We had to discuss the most detailed

problems of our minor members for Rajavi, For example we talked about their health problems or other problems, based on the content of reports of weekly cleansing meetings (cult jargon) for male members. The reports included their sexual problems or many other problems that no one dare to propose.

Of course, the men's problems were never presented in front of us (as female members). Their contradictions were not told directly to us. At first, they were presented in men's meetings, under particular regulations because these contradictions shouldn't be presented in public meetings unless it was a public case. If the contradiction was sexual, it should be written to the male superior. The latter would add the names. The name had to be written on a separate paper and attached to the report [The name of the female member whom he had emotional or sexual feelings for]. If a man wrote the name of a woman in his report, he would be punished. At the end of the day, the male superior handed the reports to the female in charge and ultimately the reports were handed over to the highest ranking member in the highest level. There, the reports were investigated and the names were read. Then they immediately changed the position of that female member and moved her to another unit. So, even the lowest ranking members could guess that she had some problem.



Sometimes the problem had happened between two male members. Then the superiors organized both to change their positions. After the changes were done, the two men became subjects of a series of meetings. They had to deal with a project with its specific outcomes.

There is no female member under the supervision of a male member. All women of course were only under the supervision of a single man, Masoud Rajavi. Before the evolutions in the leadership Council, the meetings were held with the presence of both men and women, but later Rajavi said that he didn't want any female member to be under the responsibility of a male member. He believed that men's hegemony upon women would definitely end in sexual problems. The relations were managed in a way that all reports were presented and discussed with Rajavi in daily meetings. For example the members reported that such and such person had emotional and sexual thoughts about such and such person.

Before marrying Masoud, none of the female members had the nerve to present such cases in the meetings with Masoud or Maryam. Therefore marrying Masoud was proposed. They told us: "You are all Masoud's wives, so you could easily speak of everything to get the solution." If someone didn't accept the marriage, she would automatically drop from that level Masoud asked arrogantly: "Does anyone claim to have a husband other than me?" The members of the Leadership Council were convinced to marry the leader with the reasoning and logics that Maryam and Masoud gave them. They may simply be convinced due to the way Maryam viewed them. She had already spoken to the members in a humiliating manner in order to make sure that they

would be persuaded that "ideological marriages are superior to normal marriages"!

This reasoning recalls Surdell's dialectic that says: "to escape from humbleness, the individuals have to shelter before the one who humiliates them. Therefore, the relationship



between leaders and members was managed in a way that the justifications were easily accepted. I would like to note some justifications Maryam and Masoud made to convince us. In order to convince us to marry him, Masoud Rajavi said in a meeting: “if the peak of sexual marriage is 10, then the peak of ideological marriage will be one



thousand. Imagine that you are in a hall with a very high ceiling, if you are under a table, the top side of the table will be the peak of an ordinary marriage which signifies a wife-husband relationship, but the ceiling of the hall will be the peak of an ideological ideal relationship. Your mind is filled with old thoughts; you think that I am stranger to you, so you are not comfortable with me. Now that we want to remove this obstacle and we want to remove the quotation marks from the women, we use this scheme.” According to the leaders of MEK, “Women in quotation marks” (cult jargon) signifies women who have grown up in an ordinary society with normal regulations ruling it. They meant the traditional weak women.

Maryam Rajavi tried to degrade the traditional women who “are always owned by their husband.” She insisted that we were still in that situation and we didn’t pass over those old thoughts.

Naturally, we tried to remove that humiliating view from ourselves. The leaders looked down on us so we accepted everything they said. They always tried to make us doubt our individuality. If we were not able to present a case about one of our minor colleagues, Maryam would punish us. She accused us of distancing ourselves from Masoud. Then she concluded that the problem comes from our thinking. I could never convince myself to accept their justification from the bottom of my heart.

Maryam accused us of having a reactionary mind that motivated us to feel a distance between Masoud and ourselves. Then she concluded that in order to remove this distance, we should marry him. She made us believe that we never had the right to have another husband. Then in the meeting Masoud asked us arrogantly: “Does anyone claim to have a husband other than me?” Then he added “if anyone feels she belongs to her ex-husband for the least part, she should get out of the room.”

In fact, with his reasoning, Masoud convinced the members that he sacrificed himself to release the women from the old, traditional, reactionary thoughts that always exploited women in the history.

In MEK, the leaders try to make you believe that Masoud Rajavi is the only one who is always ready for change and revolution; the only one who sacrifices himself to solve others' contradictions; he is the only one who accepts every responsibility. Therefore he is not an ordinary man! This is what the organization makes us to believe.

Rajavi's passion for women and his ambition for leadership

When the so called detachment between women and Rajavi was removed, they were completely comfortable to speak about any sort of problem in the meetings. In fact, the ease in the relationships was the outcome of those arguments made by Maryam about “traditional woman” or “woman in quotation marks”. Masoud Rajavi never limited himself to present any sort of problem. Even before marrying every woman in the leadership council, he was always

relaxed to ask his questions or to convey his arguments in a manner he desired. Even where there were some reports on immoral relationships in various levels of the organization, he simply asked detailed questions to know what he needed to know. He asked our opinion and what we knew about that immoral relationship. He never felt shameful among the members in every level of MEK to seek the details. He was totally open in his relations and behaviors. Among the members, there were some people who left meetings after such cases were presented. It is worth knowing that Masoud's reaction was so humiliating. He called them "peasants" or "Mullahs". Maryam also accused them of being superficial or reactionary. Despite these reactions there were others who stood up and asked why they are saying so and



that was not their problem. Thus they faced the case from a superior position. After some time gradually those so called “peasants” became relaxed in the meetings due to the process the leaders used in order to despise them.

As a matter of fact, those justification meetings lasted for around a hundred hours in order to achieve the desired result. The problem cannot be solved in a short-term meeting.

During the meetings some of the members protest, they leave the hall to think outside, and then they get back saying that they were wrong. They explain their reaction towards that case. The leader asks them what their problem is. They confess that they got angry regarding the discussed case.

To justify their reaction, Rajavi says that these thoughts are the remaining of the reactionary traditional thoughts of Mullahs. He relates the protests to different things and finally accuses the person of being under the influence of her ex-husband and then he concludes that “she hasn’t actually divorced her husband; her divorce is not a real one! She is basically problematic and that is why she doesn’t attend the meeting. She has to start from the beginning.” Such arguments sometimes last one to two hundred hours.

I think Rajavi stands on two virtual legs: One is his passion for women and the other is his ambition for leadership. These traits lead him to a totalitarian, power seeking personality.

I think he is able to achieve his ambitions using these two aspects of his personality. He is definitely capable of using them. I’ve already explained that he cannot bear the presence of a man among his so called leadership council. This certifies that he has a psychological problem. In a wide echelon (the leadership council) he gathers his passion for women with his ambition for leadership to accomplish what he wants. Rajavi believes that a woman works more obediently than a man. He thinks that when he orders a man to do a job, he may ask why, but a woman never asks questions about the demands, she would immediately execute the order. And that’s exactly what Rajavi wants. This is the potential that he cannot see in his male members. What matters to him is that who the best to achieve his goals is. Comparing men

with women, Rajavi believes that women are different phenomena whom he can invest on. I think this approach has a very basic role and makes good tools to achieve further objectives.

A phenomenon called Salvation Dance

It is awfully difficult for me to review those memories in my mind but I'm thankful to God who put me in a position now to denounce the hidden facts of Rajavi's organization and I'm ready to swear to Quran in order to give testimony in any court of justice. Once we had become members of Leadership Council in the winter of 1997, the Rajavis held a meeting in Badi' Zadeگان Camp [in Iraq]. We were told to take a bath before the meeting and all our clothes had to be clean. Maryam Rajavi told us that this meeting was "the pool of Leadership Council, and "Dance of Salvation" with Masoud. I was really worried about what was going to happen in the meeting. Was Masoud really going to see our bodies? I comforted myself by saying these are all tests. After everyone took a shower and wore make up, we were told to enter hall X which was decorated beautifully in white. There were two sofas on one of which Masoud had sat. Then Maryam turned to us and said: "since now you are Masoud's wives"... I was shocked; what does she mean by Masoud's wives? Then Maryam told us to sit on the Sofa next to Masoud one by one and Masoud read the wedding sermon for all women. After that Masoud gave everyone a piece of paper and told us to write down all our sexual contradictions and hand it over to Maryam. Dance of Salvation was held every month and we had to write down all our contradictions after the ceremony. Then they took the table and spread a large white meters on the floor. I was shocked to see some high-ranking women of leadership Council took off their clothes and went to Masoud. Masoud was saying "yes take off your clothes of heresy and ignorance and dive in the pool to unite yourself with me in order to be resistant enough in every moment of your struggle." Maryam also said, "Get close to Masoud and unite with him." I noticed that Maryam and some other high ranking members were monitoring us and trying to convince those of us who hesitated to remove their underwear. Maryam said that we were no

more jealous to each other so we could fight together. She tried to persuade us to look at the others having affair with Masoud Rajavi.

After a year in one of the meetings, Maryam said: “What kind of wives are you? You see Masoud but you are not trying to go to bed with him and unite with him. You don’t love him and his love is one-sided.” After hearing Maryam, I felt I was ruined and shocked. What does she mean? I got more curious and pretended to be eager to do it. I wanted to know if it could get more sexual or it remained as a test. Finally one night, after a salvation dance was over, I was told not to go back to the camp and I must go to Maryam’s room. There she said: “Tonight is the night of your ascension to the heavens. Be grateful to what Masoud has given you so you can unite with him after this ascension and take a great responsibility and think of yourself as the best lover. If you don’t understand or you are disgraceful, you will fall and you will be like a moving dead.” Then she guided me to Masoud’s room. I had strange feeling and a severe headache. That night and other nights like that, I found the meeting a pure sexual one and there was nothing heavenly about it. It was an evil meeting which was labeled as ideological. I saw deep within a cult that imprisoned all its members. I think it was right there where everything about the red route of resistance and the Organization came to nothing for me. But I tried to keep control of myself and maybe it was there where I became certain in my decision to flee the camp...

